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A JAPANESE MARRIAGE CEREMONY.



A WRITING LESSON — NATIVE EDUCATION.

THE MISSIONARY REVIEW OF THE WORLD.

VOL. XVIII. No. 9.—*Old Series*.—SEPTEMBER.—VOL. VIII. No. 9.—*New Series*.

“A NEW PROGRAMME OF MISSIONS.”*

BY THE EDITOR-IN-CHIEF.

History is, to the devout observer, also prophecy. Current events have a predictive value as a hint of coming developments. Our Lord Himself intimates this when He rebukes those who were more careful in watching the weather signals than in observing and interpreting the signs of the times.

Mr. L. D. Wishard, so well known in connection with the international work of the Young Men's Christian Association, has recently launched a new book of modest pretensions upon the world-sea, and it is safe to predict for it no little importance and significance in its mission. It is freighted with instructive lessons and useful suggestions as to the perplexing problem of a world's evangelization. Its novelty lies not in bringing to us any new facts, but in grouping those facts into such impressive arrangement as compels confidence that they are part of a Divine plan, articulated into a system. Dr. Richard S. Storrs, himself a profound student of missionary problems, in his Introduction confesses that he is “impressed by” Mr. Wishard's “statement of facts, by the conclusions which he draws from such facts, and by the bright and vast outlook into the future which his book suggests.”

As Mr. Wishard projects before us a “new programme of missions,” we are bound to give it a careful, critical study. Anything that proposes a new solution to the greatest practical problem ever before the Church is entitled to more than a passing glance. Kepler, in his patient application of eighteen hypotheses to the mystery of the planetary motion, and in his rapturous enthusiasm when he found the key that fitted the lock, saying : “O almighty God, I am thinking Thy thoughts after Thee !” may well furnish a model for the modern student of missions. What a reward to our patience in working and waiting, in trying method after method, if at last

* “A New Programme of Missions,” by Luther D. Wishard. New York : F. H. Revell & Co.

we may discern God's mind and plan, and think God's thought after Him upon the question of a world's evangelization !

The old "statistical" solution of the missionary problem has been tried and found wanting. No doubt the combined churches of Protestant Christendom could, from 40,000,000 communicants, supply 500,000 missionaries, or one for every 2000 of the unevangelized, and could furnish sinews of war in the shape of \$600,000,000 a year for the support of this army of missionaries. But in view of the fact that, with all the tremendous facts of human need before the Church of Christ, and all the inspiring history of missionary labor and triumph to incite to zeal and sacrifice, we have as yet less than ten thousand foreign missionaries, and less than \$14,000,000 a year to apply to the whole work, and even now are hampered by immense debts which threaten the whole work with collapse ; we are compelled to abandon the hope of bringing up the Church to the point of supplying fifty times the present working force and forty-three times the present money basis for the work.

Here, then, is Mr. Wishard's proposition : "*Convert the colleges of foreign mission lands into strongholds and distributing centres of Christianity ; make them academies of the Church militant, to train leaders for the present crusade of evangelization.*"

This solution is not a new one, for it has already had practical trial both at home and abroad, as the Oxford Holy Club, the Haystack meeting at Williams College, the Yale revival under President Dwight, and the Intercollegiate Y. M. C. A. have proven. But the *scale*, on which Mr. Wishard proposes to have this method put in operation, is new.

It is now nearly twenty years ago that, on the Day of Prayer for Colleges in 1876, a rain of spiritual refreshing came down on Princeton College, which became the source of a new river of spiritual energy, which was parted into two streams : one was thorough *organization* of the Christian element in the colleges, and the other was *co-operation* among the colleges. Hence the so-called intercollegiate association work, whose sublime aim is to bring out every student fully upon the Lord's side, and then organize a vast student army for work in extending the kingdom. The three methods relied on for reaching these results are Bible study, joint prayer, and personal work for the unsaved.

One inevitable outcome of this movement has been that students have been confronted with the question of missions. It is impossible to study God's Word, draw near to Him in prayer, and come into close touch with needy souls, without having passion for world-wide missions awakened. And hence the intercollegiate work almost unconsciously took on a missionary department.

Careful research reveals already results at once surprising and stimulating. Not only is it found that the Bible has never before been so diligently studied, but over 25,000 students have been turned unto the Lord since 1876, and fully three times that number been enrolled in the associa-

tion. Thirty-two hundred have been led into the ministry ; and within nine years, since 1886, when the Student Volunteer Movement began at Mt. Hermon, Mass., over 700 have gone forth to mission lands.

These student volunteers have adopted as their motto the cry of the new crusade which the writer of this article was strangely led to suggest : "*The evangelization of the world in this generation.*" Five hundred institutions, with over 30,000 students, are already embraced in the intercollegiate system, which now reaches out like a banyan tree, and bends down to take root in new soil. Ten years since it reached the University of Berlin, and has started a new Reformation in Germany.

Six years ago God gave signs that so-called heathen nations were to take part in the new crusade. In the summer of 1889 the students, meeting at Northfield, Mass., were startled by a cablegram from the Sunrise Kingdom, in which the Christian students of Japan conveyed this sublime message : "MAKE JESUS KING." Great enthusiasm was kindled, and that message, finding its way to Sweden, where it constrained Scandinavian disciples to call a conference of students in 1890, representing Norway, Sweden, and Denmark, became another war cry of the new crusade.

The students of Great Britain and Ireland have likewise united the university forces of their Western island empire, and the missionary volunteers already number hundreds there also, of whom 90 per cent are in the foreign field.

The awakening among Christian converts in the Orient, as in Japan, naturally suggested a new plan for missions. To students in mission lands the work is one of *home* evangelization. Why not, then, organize in the colleges of lands, yet to us foreign mission fields, *a student volunteer movement for home missions* ! And so, while in the Occident we are raising a *foreign* contingent, rely on converted young men in the Orient to supply a *home* contingent, and together push the work of a world's redemption.

The moment that such a plan is, by the very voice of events, suggested, we naturally ask whether any actual work thus far done by such converted young men in heathen lands justifies the hope that they will undertake such home evangelization.

Mr. Wishard has collated a few very convincing illustrations. For example, the *Sapporo Band*. When President Clark, of the Massachusetts Agricultural College, taught for one year, and through an interpreter, a class for Bible study in the island of Hokkaido, thirty-two students openly confessed Christ and formed a society of "believers in Jesus." Six years since one fourth of the students in the Hokkaido Agricultural College were professed disciples, and the city of Sapporo was permeated by their Christian influence. It was a letter from this body of students to their fellow-students in the Massachusetts college, upon whose model the Japanese was formed, which first prompted the embracing of students in mission lands in the new movement or crusade started in America.

The *Kumamoto Band*, in the southern part of the Island Empire, fur-

nishes another illustration of God's leading in the same direction. In 1871 an American teacher was put in charge of an institution which Dr. Davis, in his "Life of Neesima," states was founded and supported by professed opponents of Christianity. When the new instructor was hired on a five years' contract, it was not known that he was a Christian believer, and at first he had to proceed cautiously. But eventually the students, in order to be *furnished with weapons against Christianity*, consented to study the Bible, as did Gilbert West and Lord Lyttleton, for a like purpose, and with similar results. The opposition of unbelief and disbelief was slowly but surely broken down; and it was found by a few of the young men that they and others with them were secretly cherishing belief in Christ, until the avowed believers reached the number of *forty*! Their avowal brought a baptism of fire. But they endured it. In January, 1876, while the new revival in Princeton was starting the fire in America, they, on Flowery Hill, covenanted with each other and Jesus to be as a city set on a hill, which cannot be hid. Persecution ensued, and the school was disbanded; but thirty of these converts entered Joseph Neesima's school at Kyoto, and half of them completed in the *Doshisha* their theological course, and to-day the record of their character and work is written large over the Christianity of Japan.

The Doshisha revival is a still further illustration of the possibilities of student work in the East. Some twelve years since a sceptical spirit prevailed in this college of the *Single Aim*, as to the personality and deity of the Holy Spirit, and there was a demand among the students for some adequate proof of His claims to being more than a vague Divine influence or effluence. Of course such doubts do not go alone; the inspiration of the Word of God and the vitality of spiritual life were alike in peril.

Now our Lord teaches us in that significant word of His in the Gospel of John (3 : 8) that the Spirit breathes where He will, and, like the wind, can be known only by the sound of His going. Being invisible, He can be traced only by His *effects*.

Dr. Davis, one of the missionaries who was greatly troubled by this scepticism in the *Doshisha*, said nothing to the Japanese doubters about his purpose, but boldly threw himself on God, appealing to colleges and theological seminaries in America to offer special prayer for the Holy Spirit to come on Japanese students. Such prayer was offered in January, 1883. There was, however, nothing done in Kyoto which could in any way account for the stupendous events which shortly followed.

One night a spirit of remarkable prayerfulness took sudden possession of a few students, and an almost sleepless night followed. *Before day dawned* a river of grace was pouring through the *Doshisha*, and its flood rose until almost if not quite *every student* was turned to the Lord; and shortly a deputation went to the surrounding churches to carry the sacred waters of salvation. The Spirit had taken His own way of proving his personality and deity. The "Wind" proved its existence by bowing the

oaks and cedars before its mighty sweep. No doubts have since prevailed in the Doshisha as to the Spirit of God. In fact, no nation rivals Japan in the keen sense of the Spirit's personality and power, existing among Christian disciples.

Tungchow College, China, and *Pasumalai College*, Madura, South India, are other illustrations of God's plan for the evangelization of Oriental lands by converted and educated young men. The former institution, presided over for a quarter century by Dr. Mateer, has sent out over fifty graduates, not *one* unconverted ! and the latter has, during a half century, given over five hundred Christian workers to the field.

Mr. Wishard further calls attention to the startling rapidity with which this Christian movement has pervaded the colleges of the missionary field abroad. Almost simultaneously in Ceylon, China, and Japan there began a manifestation of desire and readiness to co-operate with Occidental students in the world-wide work.

While in the Presidency of Madras the missionaries were considering how to secure a special worker among the students of the capital, Dr. Jacob Chamberlain, visiting America and being present at the students' summer school at Northfield, in 1889, pleaded for the interposition of the International Committee of the Y. M. C. A. in the promotion of a movement among the students of India similar to that which he saw at Northfield, and an appeal subsequently came from Madras itself for a young man to be sent by the committee to India to take this work in charge.

This proposal led to Mr. Wishard's four years' tour of investigation. He went to 216 mission stations in twenty different mission lands, and met personally over a thousand missionaries, and many thousand students. He held interviews with merchants, educators, pastors, government officials, everybody who could help him to understand the questions he was studying.

He found the higher educational institutions of foreign lands to contain about five hundred thousand students, less than one tenth of whom are professing disciples. And while education unsettles the old superstitions, if students are not grounded in Christian faith, they drift into materialism, agnosticism, and open infidelity. They cast away their old gods, but get no new God in their place. It is, therefore, *now* or *never* for many of them ; and it needs not to be argued that no body of men are more likely to reach, touch, move, and mould the students of the East than their fellow-students of the West, who have pursued similar lines of investigation, have felt similar intellectual perplexities, and are at a similar age exposed to similar temptations. From the student body of the Occident we may naturally expect the hand of fraternal sympathy and co-operation to be extended to and warmly grasped by the student body of the Orient. Such is the theory and such are a few of the facts, further reinforced by the following.

Christianity, Mr. Wishard says, is now firmly entrenched in nearly all

of the Christian colleges of Japan, China, Burmah, Ceylon, Persia, Turkey, Egypt, as well as some of those in India. As a rule, the majority of such students outside of India are Christian communicants. Christianity has made some progress even in Government institutions not openly under distinctive Christian control. In 1889 one fourteenth of the three thousand students in the seven leading Government colleges of Japan were Christians.

Mr. Wishard, like others, observed a surprising readiness on the part of students in the Sunrise Kingdom to examine the proof as to the deity of Jesus Christ, and to respond to His claims as Lord and Saviour. Several weeks of special meetings at the Doshisha resulted in the baptism of nearly one hundred and fifty students. Similar results followed similar meetings held by Mr. Wishard and Mr. J. T. Swift, at Union College, Tokyo, Kumamoto, Osaka, Kobe, Sendai, etc., as also in the Methodist College, Foo Chow, China, and in India, Ceylon, and Asia Minor. Moreover, these converted students exhibit a remarkable passion for souls and genius for organization. Nearly fifty colleges on the mission fields of the world have already Young Men's Christian Associations, Japan alone having fifteen; and the best-organized association of them all is in Tungchow College, China, where every most approved method of Bible study, personal work, and evangelistic effort is already in active operation. In this last Chinese college a *foreign* missionary flame has been kindled that leads to the support of a *Zulu* student in the school at Natal! And the self-sacrifice displayed by these converted Chinese in extending Christianity puts to shame the benevolence of Christian lands.

The pioneer college Young Men's Christian Association in Asia was formed in Jaffna College, Ceylon, in 1884. Those who wish proof both of the evangelistic spirit and organizing faculty of Asiatic students, should watch these Ceylonese young men, undertaking to evangelize a neighboring island hitherto without a convert. They visit the island at stated seasons for conversation with every inhabitant. In order to support the work they not only contribute money, but put aside a *tithe of their rice supply*, which they sell for the benefit of the work; and they cultivate a banana garden, a committee of twelve students being appointed to work an hour each day for three months, drawing water from the wells and filling the trenches. The whole year's work yields but \$20, yet how is this small gift magnified and sanctified and glorified by the altar on which it is laid!

India has long been ranked as the Malakoff of missions. Yet even here the approaches of the students from the West are warmly reciprocated. Mr. Wishard and Mr. McConaughy, who is a Y. M. C. A. secretary in India, issued an appeal to their fellow-students in the great Oriental empire; and Mr. Wishard says: "Never were messengers more warmly received." A large meeting of students assembled in Madras, and the Hindu students joined enthusiastically in "Coronation," and heard with sympathetic interest the words addressed to them. In like manner in

Rangoon, Oroomiah, Bitlis, Harpoot, Tarsus, Robert College, Constantinople, Jerusalem, Bulgaria, Chili, South Africa, the response has come to the signals of the Western crusade ; and the great army seems already mustering from all lands to undertake the final assault on the citadels of Satan.

The first *national* conference of Asiatic students convened in Kyoto, in 1889 ; five hundred men, representing ten Government colleges and twelve Christian colleges, were in attendance. Annual conferences have followed, and now there are two held yearly, the gathering of 1893 being attended by six hundred. India has had since 1891 a national union and annual conventions. During the six years since 1889 eighteen Asiatic conferences have been held, whose three thousand delegates have come from fifty colleges ; and during those six years over three hundred students have been added to the army of believers and warriors for Christ.

These are interesting and overwhelming facts. And the question only remains, Does this movement give promise of *permanence*, or is it an evanescent awakening of enthusiasm ?

Only time can certainly answer this question. But meanwhile signs of permanence must be acknowledged. For instance, the *aggressive spirit of evangelism* pervading these Oriental student bands, alike exemplified in Japan, China, among Armenians and Tamils. Witness also the *persistency* and *energy* of the Japanese and Chinese ; the *intensity of conviction*, which leads to such tenacious holding fast the faith in the face of ostracism, caste prejudice, and open persecution.

Nothing is more shining in its promise than the well-known *prayer power*, for example, of Japanese converts, who have been known literally to pray all night, having literal confidence in the promise that where two or three gather in the name of Christ, He is in the midst of them. And the high standard of habitual and self-denying *giving* which prevails among Oriental Christians adds to all the other proofs of lasting qualities in their piety the essential element of self-sacrifice, so lamentably wanting in the Occidental world.

It is not to be wondered at that Dr. McCosh characterized the Student Volunteer crusade as the greatest missionary revival since the first century, and that those who have watched this latest development of the Y. M. C. A. should regard it as the Divine outcome of that marvellous uprising of young men which, starting a half century ago, has by its unifying influence upon Christian believers of all denominations been, as Dr. R. D. Hitchcock said, such "a mitigation of the deplorable effects of our too disintegrated Protestantism."

Mr. Wishard's brief but startling book closes with a threefold appeal : "*Pray ye ; go ye ; bring ye*—a call to supplication, service, sacrifice." Twenty-five men are shortly to be occupying strategic points in the educational centres of the three continents, South America, Africa, Asia. Many more will be needed—are now needed. Here is a work in which all

churches can harmoniously unite, magnifying essentials, minifying non-essentials, joining in a common cause without sacrifice of individual preferences and convictions. Here is a work in which ministers of Christ, unordained lay workers, and business men, can combine their piety, consecrated learning, youthful energy, and dedicated money.

Surely Mr. Wishard's "New Programme of Missions" commends itself for its philosophy, as sensible, spiritual, scriptural; and for its factual showing, as having demonstrated its feasibility and possibility. But, above all, there is in this very remarkable interweaving of providential developments something which looks to us as though the Divine Weaver were sitting at His loom, and with His grand shuttle weaving these strange threads in one pattern; and that our duty is to mark that design and submit ourselves and our sons and our substance to be wrought into the warp and woof of His blessed purpose. Other methods, however promising, have proved unpractical or impracticable. Is God leading us to the master stroke of modern missions, the raising up and enlisting and equipping of a native agency in the educated young men of the Orient, who shall constitute a special home missionary contingent on foreign missionary fields to carry Christ's banner among their own countrymen and take possession of these Oriental empires in His name? Is it not possible that the last great signal of the Captain of our salvation is now sounding, and that Jericho's walls are about to fall?

THE YEAR 1895 IN JAPAN.

BY REV. GEORGE WILLIAM KNOX, D.D.

The world has followed the course of events in the far East during the year past with an attention which renders unnecessary any repetition of the story. Last year a postscript was added to our "review" announcing the beginning of the war. A twelvemonth has sufficed for Japan's complete triumph on land and sea, for the conclusion of peace, and the Emperor's triumphant return to Tokyo. One brief year has witnessed the advent of a new power among the nations and a transformation of the situation in the far East.

THE NEW POWER.—For the first time in the modern era a non-Christian nation takes position abreast of the States of Europe and America. At last an Oriental people demonstrate their ability to care for themselves and their fitness to be taken seriously.

Europe has looked on Asia as its prey, to be consumed at convenience. Its one safeguard has been the mutual jealousy of the nations—a weak defence, as Tonquin, Siam, and Burmah show. It has been feasible to conquer an empire with a few regiments of trained troops; but a new era begins. One Oriental nation not only defends itself, but makes its influ-



HEPBURN HALL, DORMITORY OF THE MEIJI GAKUIN, TOKYO.
(The Meiji Gakuin is an Academy and Seminary of the Church of Christ in Japan.)



A JAPANESE INN.

ence felt beyond its bounds. It is courted as an ally and feared as a foe. It has mastered the mechanism of war ; its troops can march, shoot, fight ; its commissariat is amply supplied ; its medical service meets modern scientific requirements ; its ordnance is of the latest pattern ; everything is foreseen, provided for, and well carried out. The greatest and most complicated of machines subjected to the severest tests works smoothly. Not even Germany in 1870 was more completely ready than Japan in 1894. ✓

THE NEW SITUATION AT HOME.—So Japan proclaims itself master of its own destiny. Its supremacy at home is complete, assured. No power, no possible combination of powers can conquer the island empire on its own domain. Of all non-Christian States it only exists, not by sufferance, but by its own strength. Without interference it will work out its own salvation or its own ruin. It only, of all, dares claim a career of its own. ✓

The new treaties sign and seal the triumph. Japan resumes all its sovereign rights. Again, it only of non-Christian States has jurisdiction over Christian foreigners within its bounds ; it only forms treaties on the basis of absolute equality. The treaties with Great Britain and the United States were negotiated before the war had given its unquestioned proof of Japan's military and naval strength. They are the willing recognition of the nation's progress at home—a progress so great that it shows again that

“ Peace hath her victories
No less renowned than war.”

Thus is secured the object so long desired. An element of danger and difficulty is removed. No longer can demagogues use this topic to excite popular discontent and ill-will against all foreigners. Missions should gain as Japanese self-respect and laudable ambition are gratified.

With victory, military and diplomatic, comes evidence of a juster estimate of self. The terms imposed on China are themselves proof of the wisdom of the men who rule. No victor could be more reasonable and self-controlled. And when Russia, Germany, and France interposed to deprive Japan of a portion of the fruits of victory, again the soundest and most far-sighted policy prevailed. The men who lead Japan to-day know at once their power and their limitations. The empire is safe in their hands.

Not less remarkable is the attitude of the nation. The modification ✓ of the treaty was a great disappointment, and the interference of the three powers was taken as a national humiliation. But the wisest self-control is everywhere manifest. Self-constituted critics have taken it upon themselves to fear insolence in the day of triumph. One even thought defeat desirable lest the conceit of the nation become “insufferable.” The event has shown how vain was the fear. There is no undue exaltation, but, on the contrary, the people have acquired just views of the progress made, and of the work remaining to be done. Doubtless there is a new self-confidence, a certainty that the career of progress has been no mis-

take, and that the lessons learned have not been superficial. There is a consciousness of strength, and an attitude born of the knowledge that Japan has merited the recognition so generally given it.

It turns with earnestness to the works of peace. It knows that even military prowess in our day rests on wealth. It would prove itself also great in agriculture, commerce, and the commonplace business of every day.

The war has united the nation. For a year factional political strife has ceased. All have supported the government. There have been no dissentients. This is the more remarkable, as nowhere has party strife been more bitter or more unreasoning. Since peace was made there is evidence that the better counsel is to prevail, and that the nation will seek more calmly and unitedly its constitutional development.

THE NEW SITUATION ABROAD.—Abroad the situation is threatening. Victory may be only a prelude to another and more serious conflict. In Korea Japan has a task of the last importance, but of the gravest difficulty. Japan fought that Korea might be independent; but Korea can be independent only as it is worthy of freedom. It is surrounded with enemies, and must be strong if it is to remain a nation. But it has not an element of strength. It is poor, ignorant, misgoverned, corrupt. The government is a confused centre of discord and intrigue. It needs reformation root and branch, but the very leaders who are pledged to reform and the new *régime* plot and scheme and seek their personal advantage. Korea needs regeneration. Can Japan give that? And over against Japan stands Russia, hostile, watchful, greedy. England in Egypt had a light task in comparison.

Formosa, too, has difficulties and dangers only less than Korea's. If Japan succeeds, it will prove itself worthy of a place among the very first. It needs the qualities England only has shown. It will be sharply judged, and by critics who will find their own gain in Japanese failures.

In seeking such unmeasured responsibilities and duties Japan has entered upon a new phase of national being. It will need every power if it is to maintain itself. One doubts, but the history of the twenty years past has been a history of the triumphant silencing of such doubts.

THE CHURCH.—It is not surprising that the gain in converts has been small. Public attention has been fully occupied with other things; yet has there been much progress made.

The Church has proved its loyalty. Strange that it was doubted. But Christianity has been held a foreign religion, something of the ancient prejudice has remained, and the uncompromising teaching of the Bible making Christ Lord has been thought inconsistent with whole-hearted obedience to an earthly sovereign. The war has been more efficient in dispelling this charge than countless books and sermons. Persuaded that the war was "righteous," none has been more self-sacrificing and patriotic than the Christians. They have been wanting in no duty which pertains to good citizenship, and their conduct has been marked and approved in high quarters.

So, too, has the government shown its impartiality. It has been charged with hostility to Christianity, and in isolated instances subordinate officials have given occasion for the charge; but during the war the government has directly aided efforts put forth by the Church and the Bible societies. This has been the more noticeable as the war might have served as a pretext for a different attitude; but no pretext was sought, as none was desired. Prince Komatsu, commander of the Imperial Guard, gave permission to distribute copies of the Bible to all in his command, thanked the workers, and appointed men to assist. Mr. Loomis, of the Bible Society, was given special permission to visit all garrisons, and the missionaries and Japanese Christians in Hiroshima, the headquarters, had full opportunity for evangelistic work. Finally, two Japanese clergymen were allowed to go to the seat of war on the same terms as the Buddhist priests.

With the national triumph the Church feels an increased responsibility. It has long talked of foreign missions, now it begins the work. A united effort is making for the evangelization of Korea. As part of this work it should be noted that some of the Korean students recently come to Japan have been sent to the school in Sendai which is maintained by the Reformed (German) Church in the United States and is under the control of the Rev. M. Oshikawa.

At home more than ever the Church talks of independence. This is peculiarly manifest in the Kumiai churches (Congregational). Two years ago the General Conference decided to admit no church to membership which is aided by the American Board, and this year (the first week in May) the Conference voted to receive no further subsidy for its home missionary society.

Were this action the result of heightened national feeling only, it perhaps need not be regretted. One hesitates about it, and fears it is premature, but in other lines of action such hesitation and doubt have been proved mistaken. Why not in Christian work also? But the doubt is increased as we are told that the action is also from a desire for greater freedom of thought—in fact, of complete emancipation from all creeds. No matter what a man may think about Christ, no matter what is his belief about God, if only he seek to live the life of our Lord and to extend the kingdom. Some of the leaders, we are told, hold “not Christianity at all, but simply the Confucianism of olden times.” And though “most of the pastors and evangelists are within the limits of a reasonable orthodoxy, yet with almost perfect unanimity they stand for freedom of thought.” That is freedom for men who find “no room at all for an objective revelation,” and eliminate from the “definition of God all that we of the West prize in the idea of personality.” As neither the funds nor the missionaries of the American Board stand for such “freedom,” complete independence is declared.

At the same time it must not be forgotten that the Kumiai churches

are not the whole of Christianity in Japan, nor its only representatives. The other Protestant bodies stand firmly by the faith once delivered to the saints, and show no desire to widen their boundaries so as to include men who do not hold the common evangelical belief. During the year past the leading men of the Nippon Kirisuto Kyokwai (Presbyterian Reformed) strongly resented a public charge that they are untrue to their creed.

PROSPECTS AND PROBLEMS.—In State and Church prospects were never fairer, nor problems more perplexing. The State has won victory and complete independence. It has conquered a peace, and the first demand is that the fleet be so increased that it may be invincible in Eastern seas. It commands the future of Korea, and its wisest statesmen are perplexed by the intricate difficulties disclosed. It possesses Formosa, and finds itself heir to many ills. It has shown its equality with the West, and already the politics of Europe influence its destiny. It has accomplished much, only to find itself forced to accomplish more. It has shown its strength, and it has learned its dangers. In all things it deserves our sympathy and best wishes. If it demonstrate that an Eastern nation may maintain itself, if it stop Occidental spoliation of the Orient, if it teach Europe to respect Asia, if through it the international law of Christendom extend throughout the world, it will have rendered a service to the West not second to its service to the East. Japan is said to desire a strong, self-dependent, progressive Orient, and every Christian must say, Amen.

The Church has never had fairer prospects. It has had official recognition, and that counts for much. It is representative of that spirit of Christ which all the nation has honored in the work of the Society of the Red Cross. Confucianism in its stronghold has been shown unable to make citizens patriotic or officials honest. The influence of Christendom has been proved more effective in practical humanitarianism in a generation than was the influence of Buddhism in a millennium. The hostility excited by the old treaties against foreigners has been removed by the revision. Missionaries can reside and travel without restrictions. The Church responds to its new conditions and undertakes with zeal work at home and abroad.

As the Church thus finds its opportunity, so does it find its difficulties increased. With Japan unevangelized, it must begin work abroad; as it comes on to self-support a minority deny the essential faith; with its increased self-consciousness and strength, it finds the greater difficulty in co-operating with foreign missionaries, and the foreign missionaries may well question whether their increased facilities are not too late for the most efficient service.

Our prayer is that the Church may accomplish the work whereunto it is called. Our sympathies are all with it. Its triumph will be the vindication of foreign missions. Its success will mean hope and salvation to the lands beyond.

JAPAN'S DEBT TO CHRISTIANITY.

BY REV. JAMES I. SEDER, A.M., TOKYO.

At this time of comparatively slow progress, humanly speaking, of Christianity in Japan, it may be especially fitting to take a brief retrospect over the work which has already been done, and, with the gratitude to God, from the success of the past, take courage for the future.

In counting up a few of the mile-posts which Japan has set along the highway of her modern and marvellous progress, I set out with this fundamental postulate : God is spirit, light, love, life, creator, and cause of all being. The spiritual is the genesis of the material. Spiritual light among men is the genesis of the merely intellectual, both together are the means of originating all that is good in the institutions and conditions of human society. Christianity is the embodiment of the highest spiritual or moral light, the genesis of the highest intellectual enlightenment of the race, and thus the source of the highest civilization. Being perfect as a doctrine of light and life, it is not responsible for the evils which attend this highest civilization. These result from man's perverted use of this light. If it be remarked, therefore, that some of Japan's progress is due to civilization rather than, or as well as to Christianity or to the work of missionaries, we confidently answer that ours is a *Christian* civilization, itself the undeniable fruit of Christianity. Japan, too, has been made a partaker of the blessings of Christianity and its civilization, and thus has become infinitely a debtor.

The first doctrine, a truth fundamental to the whole superstructure of this nation's modern progress, and for which she is indebted to Christianity, is the idea of a personal God, who is at once supreme, absolute, eternal, infinite, self-existent, intelligent, spirit, and the creator of all things. This conception is utterly wanting in the old religions of Japan. At an interview with a leading Buddhist priest of the famous Nikko temples he told us that the universe was not created, but was caused to appear by a god called Bonten. This god sustains no further relation to the world, does not guide and control it, and the tiniest infant may in time also become a god capable of creating worlds. This is nothing more than the old atomic theory that possibly there was a great first cause which caused matter to exist, and out of which the world was evolved. It fails to perceive that the Being who caused matter to exist and made the laws of nature also executes them.

The teaching of the priests generally must, to judge by the results, be as much confused as the ideas of this priest, if not more so. The superintendent of schools of a certain city recently tested the religious knowledge of his pupils. He chose 118 of them, their average age being fourteen. To the question as to what is to be understood by the word "god," 97 of them, or 82 per cent, answered : " Our imperial ancestors and bene-

factors revered by us." These are really without God and without hope in the world ; and this is the fruit of the old religions. Ten only replied that God is a spiritual Being outside of mankind, one adding that He is the Creator of the universe. This latter is clearly the result of Christian teaching, the fruit of missionary sermons, prayers, and gifts in the home land and of like efforts here. In God's own time these figures will be reversed.

Christianity has also given to this people the knowledge of the personality and immortality of the soul. In theory Buddhism teaches the transmigration of the soul ; but there are multitudes who do not know what "soul" is, nor that there is such an existence. Missionaries often experience great difficulty in getting people to understand and believe that there is a soul. Out of the 118 pupils before named, 62, or over one half, denied the existence of any soul. Fifty-two believed in the existence of the soul, but 25 of these denied its immortality. Thus three fourths do not believe in an immortal soul. Said an intelligent old Samurai to the writer : "There is no immortal soul. When my body falls into the grave that is the end of me." So these people think, believe, are !

Deduct from the above 118 the number of those who believed in God and those who no doubt had come under the influence of Christian teaching, and the remaining per cent of those who intelligently believe in the existence of the soul is extremely small. And yet it seems not unreasonable to infer that if the parents had any clear conceptions about the matter, the youth must have caught their ideas, so that it is not greatly unfair to apply these proportions also to the adult population. Then, too, the most hopeful thing the common adherents of the old religion have to look forward to is transmigration. The farmer or *betto* who maltreats his horse in this life becomes a farm-horse with a man's head in the next ! Compared with the doctrine of the resurrection what a contrast ! Said an old Japanese Christian lady, as she was nearing the end of her life, and after hearing a sermon on the resurrection : "The old people of Japan, for the most part, have nothing to look forward to but to fondle their grandchildren and die. How different with us who are Christians ! How glorious and beautiful the new life that will be ours !"

The old religions contain no adequate conception of sin and its heinousness. This is a logical consequence of their lack of the knowledge of a personal God as moral governor, and the soul as a responsible subject. When these religionists see a man who was born blind they ask, as did those of old : "Who did sin, this man or his parents, that he was born blind ?" (John 9 : 2). The evil that man experiences in this world is the effect of misconduct in the former world ; and by good conduct a person may again rise to high degrees of virtue, even out of hell itself. That sin is the transgression of a just, perfect, holy law of a perfect moral Being of supreme authority, and that to break this law is infinitely sinful and degrading, is something scarcely thought of even among the priests.

The worst feature about sin—*e.g.*, lying or stealing—is to be caught at it. Hence the degradation and utterly corrupt moral condition of even the priesthood, so that a few years ago the government found itself constrained to give warning that the priests must reform, or punishment must be meted out to them—something never before known in the history of the nation. And if such is the moral, or rather immoral, condition of the shepherds (as even the Buddhist papers bewailingly assure us), what must needs be the condition of the flock?

But even this, though of deep significance, is not yet the worst. Buddhism does have some vague conception of sin and its final punishment. Pictures of paradise, of hell, and judgment are on sale, and the representations of the latter are certainly awful enough; but its devotees know nothing of a personal Saviour from sin, of effectual repentance, pardon, peace, and a joyous salvation. Only through the Gospel do they learn the words and power of the song:

“ I have a Saviour, He's pleading in glory,
A dear, loving Saviour, though earth-friends be few.”

The priests tell us (and statements in this article are based on conversations with priests and observations of the people rather than on books) that a man may, by reading the Buddhist books, become sufficiently free from evil desires to become a Buddha—*i.e.*, attain to perfect happiness before or at death. But when asked whether any one, as a matter of fact, did really attain to such a state in this life, he could think of but one living priest who was so far perfected that he was entirely free from the desire to steal and the like. Thus it is evident the prospects, the hope of deliverance from sin, even among the priests, is extremely small. And what, then, of the laity? It is only through the Gospel that the dark night of despair has been illuminated and filled with hope. Buddha, or Sakya Muni, did not die for the sins of the people. Christ did, and Christianity offers, in place of the unattainable and scarcely desirable ideal of salvation by works, that by faith—present, positive, perfect, free—Christianity has, moreover, given to Japan the best literature of which the Bible is the foundation-stone. The best of foreign missionary and Japanese talent had been for a long time engaged on the work of translation, and by the best Japanese scholars the Bible in the vernacular is pronounced one of the best translations of any book in the language. The various Bible societies, with the co-operation of missionaries and colporteurs, are doing a grand work in spreading the Bible. The Japan Scripture Union proposes as one of its objects, to give every man in the country, who is able to read, an opportunity of possessing the Bible for himself. The Christian Physicians' Society of 70 members proposes distributing the Bible among the 40,000 physicians of the empire and the 1000 new men who annually enter the medical ranks. Until the funds permit giving the whole Bible, the Gospel of Luke will be distributed. This work has already been begun, and is now being carried on.

In creating a Christian literature a colossal work has been done. In books, magazines, papers, tracts, leaflets, the number and influence is almost beyond computation. Of the school-books many contain lessons from the Bible. A Japanese youth who refused to listen to stories from the Bible, willingly received them out of the Third Reader. The great non-Christian dailies and weeklies often unawares bring their readers stories, anecdotes, and illustrations Christian in source, sentiment, and tendency. But with this I would not make the impression as though Japanese newspaper literature were morally of a particularly high grade. One daily paper recently contained columns of information day after day concerning the gross immoralities of the "Remmonkyo," a Japanese new religious organization. No respectable and patriotic Japanese would translate it into English because of its vileness.

But Christianity has also come in, and by its varied agencies stirred the stagnant moral life of the nation. Gospel temperance work is carried on with vigor, and the crusade is directed also against the smoking of the "filthy weed," which was introduced into Japan by the Portuguese three centuries ago. Prostitution is licensed by the government, and parents still sell their daughters into these physical and moral death-pits with the sanction of the authorities. But Christianity has uncovered the shame of this inhuman business, and sentiment has been created against it. Women themselves have taken a prominent part in this agitation, notably also the woman's magazine. In some parts of the country these public places of shame have been abolished, and the tide is rising higher.

Lying, too, is considered in a different light than it once was. Christianity is setting forth the high ideal of perfect truthfulness and is pressing its claims. As an instance of far-reaching influence upon the whole national life, which shows that veracity and truth is being sought, it may be mentioned that some of the best scholars of the empire are engaged in sifting the national history and mythology in order to ascertain the facts. Truth is coming to be valued and desired; and although it still meets with great opposition, it will win its way here as elsewhere. Here is another instance from the humbler walks of commercial life. Said a Buddhist orange merchant to the writer recently while praising his oranges: "I don't lie; I am a Christian." Although at the very moment he spoke his foot slipped from the path of truth, as the idols and shrines in and about the house testified, yet the restraining ideal was present. The more that missionaries and Christians generally speak and live the truth among this people, the more will its power and influence spread.

In religion in general, Christianity is substituting optimism for the former pessimism. The old religious ideal was "to leave the world of suffering" and enter Nirvana, or be absorbed into the universe and practical nothingness; the new is to stay in the world and help reform it. This exceeding pessimism and materialism is justly charged to the old religion. It may be due in a large degree to the ill prospects for the

future world as held out by its teachings, and as believed in at least by the common people. But yesterday I studied a pair of Buddhist paintings. The one represented paradise or heaven, with Buddha sitting in a huge lotus flower as his throne, surrounded with the sacred lotus flowers and absorbed in peaceful contemplation. The angels were beings with female faces and upper extremities, and having the wings and tails of peacocks. Similar forms were in a boat on the lotus pond gathering these sacred flowers and presenting them afterward to Buddha. This, with some minor details, was to represent paradise, heaven. It was extremely commonplace at the best, and but little calculated to create any strong desire in any one to go there. Nearly every detail of the Christian's conception of heaven was conspicuously wanting.

The second was a representation of the final judgment and hell. It was certainly awful enough. Children were there as well as adults. Among many things else was a big brown demon who, amid streams of gore, was extracting the tongues of liars. Then there was also Pin Mountain (a mountain made of pins and needles with the points upward), on which scores of women were suffering and streams of blood were flowing. These were women who had not been as careful in this world as they ought in the use of pins. Such is the pessimism of the old religion as popularly believed. What a contrast between these and Christian ideals ! Not that the hell of the Bible is described in any less terrible words and figures, but through the Gospel this present life has become worth living, and our heaven is unspeakably more lovely and worth gaining, and is accessible not only to priests and their kind, but to all who trust in Christ for salvation.

Christianity has given to Japan an ideal for home life, such as had never been known in this land before—a Christian home. Not that it has changed all or even a very large per cent of Japanese homes as yet. Quite the contrary ; but the model is here, criticised by the unthinking few, but admired and desired by the intelligent many. The ideal Christian marriage, the foundation of the Christian home, is based on individual freedom, mutual acquaintanceship, union of hearts in reciprocal love, and respect for mutual rights and obligations. The custom of Japan is that partners for life, or rather for a while, are selected by a "go-between." I say "for a while" advisedly, as one third of the marriage contracts are broken by divorce, to say nothing of other kinds of unfaithfulness. In Christian America, sad to say, the proportions of divorces to marriages are one to sixteen ; but here they are one to three. Christ allows but one reason for divorce—adultery—and that to both man and woman. Confucius, the Chinese sage, after whose ideas the Japanese laws, customs, and practices on this subject are modelled, allows man, and him only, seven grounds for divorce—disobedience, barrenness, lewd conduct, jealousy, leprosy or any other foul and incurable disease, too much talking, and thievishness. Christianity is justified, therefore, in

setting up her ideal for Japan's imitation, and it is to the credit of this country that she is accepting the best. Christianity has also set a stake to concubinage, which was introduced into Japan while Confucianism was regnant.

The social status of woman is much improved, and her rights are being recognized more and more by "the lords of creation," by the law, and in the courts. They are, moreover, being admitted to superior educational advantages in the various government and mission girls' schools, and are winning their way to eminence in literature and art, music, poetry, painting, and other vocations. Formerly woman was regarded as so much inferior to man, that by the teachings of Japanese Buddhism she was denied entrance to the higher joys of the future world. Christianity knows no such distinctions, and the work of woman's emancipation in Japan has at least been well begun.

Even for her general educational system and progress Japan is in no small degree indebted to Christianity. Early education was in the hands of Buddhist priests, and the studies were the Sûtras. Three centuries ago Confucianism came into power with the rise of the Shogunate, and from that time on, the Confucian and Chinese classics were learned by heart, and instruction was imparted in the national history and literature. Meagre as it was, and excluding women as it did, with the revolution of 1868 the old system of education fell with the Shogunate, and an entirely new start was made. Americans, notably missionaries and mission schools, exerted a strong moulding influence upon the trend of the new Japanese education in its early days. Rev. Dr. Verbeck was the organizer and for some years the head of what is now the Imperial University at Tokyo. He was also for a long time educational adviser to the government, and thus in a position to exert an influence for immeasurable good in behalf of Japan. The common school system of Japan was modelled after that of America. Dr. McCartee, now over fifty years a missionary in Japan and China, was also a professor in the university for some years.

Nor should the names of Griffis, Janes, President Clark, and others be forgotten in connection with the establishment of the new educational system, all of whom exerted a strong Christian influence and gave it direction and momentum. Should any one think that Christian ideas have not yet sufficiently penetrated Japan's education, let him ponder what Professor Chamberlain, of the Imperial University, says of this people's original condition: "What is the situation? The nations of the West have, broadly speaking, a common past, a common fund of ideas, from which everything they have and are springs naturally, as a part of a correlated whole—one Roman Empire in the background, one Christian religion at the centre, one gradual emancipation, first from feudalism and next from absolutism, worked out or now in process of being worked out together, one art, one music, one kind of idiom, even though the words expressing it vary from land to land.

“Japan stands beyond this pale, because her past has been lived through under conditions altogether different. China is her Greece and Rome. Her language is not Aryan, as even Russia’s is. Allusions familiar from one end of Christendom to the other require a whole chapter of commentary to make them at all intelligible to a Japanese student, who often has not, even then, any words corresponding to those which it is sought to translate.” All this and much more is fact, and in view of this it may with truth be said that in the educational line a work of magnificent proportions has already been accomplished ; and through mission schools and other agencies, Christianity is still exerting a widely felt and lasting influence for the highest good, educationally, of the nation.

Under the Tokugawa *régime* more than five persons were not allowed for any purpose to club together under penalty of law. Associations and societies for mutual aid or for the common weal were impossible. The hand of God was in its overthrow, and since then Christianity has come in and originated a varied and organized charity in Japan, as it does wherever it goes. Orphanages and homes for the needy poor have been established and are receiving constant support, and their number is increasing. The Roman Catholics alone report 17 with 1772 children ; then they have a hospital for lepers with 86 inmates, and another for the aged. Protestant missions have 3 hospitals with 760 in-patients treated during the past year. Then there is the Sanitary Society with over 6000 members, the Red Cross Society, under immediate patronage of the Empress, both of them Christian in spirit and purpose ; but besides these there are a number of other hospitals, orphanages, relief societies and charitable organizations springing up throughout the land, the legitimate fruit of Christianity and its civilization.

Absolutism, moreover, has had to give way to a constitutional form of government which pledges itself to respect the rights of the governed and promises religious liberty to Japanese subjects, if that liberty be not set aside by the government’s interpretation of the twenty-eighth article of the constitution. That reads : “Japanese subjects shall, within limits not prejudicial to peace or order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief.” It will be seen, by a careful reading of the article, that there is still considerable room for absolutism to curtail the religious liberty of Japanese subjects by acts of tyranny on the part of heads of departments of government and other officials. In point of fact this tyranny has been, and still is being exercised against Christian soldiers, school-teachers, scholars, and others, and the question may well be asked, “Is Japan dealing fairly?”

And yet the promulgation of the constitution and the institution of a representative legislative assembly, both of which, let it be remembered, are in their origin distinctively Christian, was a magnificent step upward. True, the one is not absolutely perfect, nor the other working too smoothly ; but that is only repeating the history of representative govern-

ments in Western lands. Continental European history furnishes ample proof of this.

In this same line other and important reforms, all for the amelioration of the condition of the people, and for their elevation and civilization, have been inaugurated. Local self-government has also been established. The social disabilities of the pariah class, or *eta*, have been removed, a law passed against nudity in cities, the samurai have been forbidden to wear their barbarous sword, the burden of land-tax lightened by one half per cent, new and more civilized, and it may justly be said Christianized, laws and courts established for the whole country. And all this within a little more than a quarter of a century. Now, many of these are unquestionably permanent Christian institutions, and will remain comparatively unaffected by the ebb and flow of pro or anti-Occidental sentiment. Thus the foundation of a new nation has been laid deep and strong, and it now remains to continue the building.

When the present treaty ports were opened trade was at a very low ebb. Long ages of aristocratic feudalism, with its vexatious and ruinous restrictions, had dwarfed trade, and put it into the hands of a class of traders utterly unsuited to produce a national commercial prosperity. They were of low caste, but of a commercial morality still lower, "tricky rather than clever," and "the largest dealer did not consider it a breach of moral obligation to break a contract which went against his interests even in a trifling sum." The standard of business morality has, however, been greatly improved since their contact with the better business methods and morals of foreigners; and there still is room for improvement *ad infinitum*.

Commerce rests on intelligence and mutual confidence, on character for honesty and truthfulness. Native businessmen recognize this, and are seeking to establish these. Christianity promotes these. Thus domestic trade has been resurrected, so to speak, and since the opening of the country to Western nations, Japan's domestic and foreign trade has marvellously developed. In 1879 its foreign trade was estimated at only \$66,000,000; ten years later it had more than doubled, being \$136,000,000 in 1889; and since then it has largely increased, the Trade Report for the past half year indicating a foreign trade of over \$210,000,000 annually. About 70 per cent of this is with distant Christian America and England, while her near heathen neighbor, China, had only 11 per cent of the above. These figures and proportions cannot be altogether without significance. Without speaking of the numerous and important industries which have arisen within the last two decades, and without entering the subject farther, it is evident that Christianity has made work and honest trade honorable as well as in many respects profitable in this land.

These are some of the indications that Christianity, in its widest sense, is by no means without influence in this land. Christianity has given

Japan the highest possible religious and ethical ideals and teachings, the basis for her highest possible intellectual, moral, and material development ; and although internal forces were at work which would have brought about a revolution, even if outside influences had not come in, yet from former revolutions, as compared with this last, it is evident, that the impact of Christianity and its civilization has given to Japan such direction and momentum as have made the Japan we see to-day, and has opened a most brilliant and promising future for the nation. But infinitely more than all that, the Gospel has come and brought eternal life to the shores, the homes and the hearts of Japan, and still proposes to itself the great task of saving this land of the rising sun.

THE OPEN DOOR OF KOREA.

BY C. C. VINTON, M.D., SEOUL, KOREA.

A few remarks upon the advantages enjoyed by a missionary in Korea may be especially welcome just now to those who have been accustomed to think of Korea as the far-off Hermit Kingdom, yesterday guarded at every loophole against the intrusion of a single foreign idea, to-day brought miraculously in contact with the blessings of civilization through the good office of a recently transformed neighbor.

Ten years and some few months have passed since missionaries first gained a foothold in this exclusive land. In that time they have taken many steps toward an understanding of its people, customs, and institutions. One fact, early perceived, and more fully realized with fuller knowledge, is that this spirit of seclusion is not a characteristic of the people themselves, but is part of the subtle scheme by which China has held them for centuries in her toils. As the child shuns the garret because it has been told there are goblins there, so the confiding Korean has learned from generation to generation to dread contact with those outer barbarians whom his kind protector, the Chinaman, told him knew only guile. Once when, three hundred years ago, a horde of such barbarians actually gained an entrance and overran his land, he found it quite as the Chinaman had said. Now it is not my wish here to discuss the premises or to call in question the conclusion itself. I seek only to draw attention to the fact that the Korean, when left to himself, is not by any means an exclusive individual, as his Chinese neighbor seems naturally to be ; that his dislike of foreigners is based really upon ignorance, and that whatever grounds have been thought to exist for the opposite view may be readily explained by his failure to understand the foreigner and the foreigner's failure to understand him.

Simple and childlike in all but the mark of sin the Evil One has stamped upon him, the native Korean is ready to sit at the feet of whoever will

instruct him. At China's feet he has sat thus long because she has constrained him by force and persuaded him by arts. She has told him that her knowledge, her faith, and her customs are all-sufficient, and all others false and bad ; and he has believed her because he had no means of knowing otherwise, except to let in the very evils against whose entrance she persistently warned him. So, when at last the foreigner really came with peaceful intent, there were no standards by which to judge him but those China had taught, and by these he proved lamentably deficient. How ignorant, how stupendously ignorant he was ! He could not even read. For surely no civilized man would call that reading matter which was not expressed in those grand old Chinese characters, the only perfect language. How comical his dress ! How undignified his gait ! Both utterly unworthy the bearing of a man of breeding. How debasing his habit of performing tasks fit only for a servant ! Witness his tennis-playing. Witness his gardening. Witness the personal dressing of wounds by the foreign surgeon. And, then, how violent the language he used over small things ! So often petulant or even positively angry merely because the horses he had hired for to-day have since been let out to another. And withal how impious ! Since evidence can be found neither of reverence for his ancestors, nor for the spirits of his abiding-place, nor for any tangible god. How wanting in good manners, in good looks, in good taste ! How incomprehensible in every one of his traits ! Altogether how contemptible a barbarian !

From the Korean stan point, yes. Quite as much as the Korean from ours. How much, therefore, of mutual concession and adaptation was needful before any common ground of appreciation and sympathy could be reached.

But, as was said, steps have been taken—and not alone upon one side. In these more recent years the missionary has come to be able in some degree to put himself in the place of his neighbor. He understands somewhat better the modes of thought, the ambitions, the various pursuits and employments, the family life, and the superstitions of those around him. If he has not come to feel as they do, he can at least appreciate in many respects their feelings ; and, on the other hand, they, if they do not appreciate his, have lost no small measure of their distrust for him. They have gotten to understand how large a measure of humanity is common to mankind, and so have joined in seeking a possible plane of mutual intercourse.

It is due, perhaps, to this gradually changing attitude most of all, that the door has been opened so widely of late to admit the Christian preacher. That such is the case no one doubts who is cognizant of the facts. The missionaries' ability to present the Gospel acceptably and the native's willingness to receive it have increased manyfold within a few years. Of casual hearers to-day, a larger proportion manifest an interest in sacred truths than formerly. Of those in whom a first interest has been awakened, more prove to be sincere inquirers. From among inquirers, an increasing

number seek admittance to the church. Such a stage exists in the progress of any field toward Christianization. It might be called the stage of mutual confidence. The missionary has learned the character of his hearers and knows how best to direct his shafts. The native has learned the character of his teacher and puts confidence in his sincerity and wisdom.

Korea's door was from the outset said to stand wide open ; and it did. From the day when Dr. Allen first opened that door at the point of his lancet, the missionary has gone freely in and out. He has been forbidden to preach publicly, never privately. He has conducted educational enterprises, in government employ as well as under the home board. He has freely treated and conversed with patients of high and of low degree alike. He has enjoyed perfect freedom of travel and of quiet intercourse with the people. Many in official circles have listened to the explanation of Christian truth, as well as those of lesser degree ; and many of the people heard gladly, and praised the doctrine, and made little objection and—failed to believe. It was as the seed that fell upon stony places. The door was indeed open, but few regarded him that entered.

The door may be no wider open to-day, but they that are within give better heed. The formal prohibition of public preaching is not removed, but it has long become a dead letter, so that foreign missionaries and native evangelists discourse freely to few or many by the roadside, in the hostelry, or in established chapels. The schools now number their pupils by scores instead of by singles, and hours of Bible study replace those formerly given of necessity to heathen classics. Patients refuse less often the surgeon's knife, recognizing that his dependence is on God. Where preaching before was barren, inquirers are wont to appear. Scattered literature begins to fructuate in readers seeking further light. A better soil has been reached. Korea not only admits, but welcomes.

This change had been gradually coming about during a period of several years, when last summer the war cloud burst over Korea. No wonder the poor little nation lost its wits. With impetuous onrush the dreaded Japanese swept over the land, hurling before them the forces of her ancient protector and destroying the illusions of a thousand years. The subsequent political changes, if not many in fact, are significant. A new era has dawned—the Kaiwha—the era of reform. The former cabinet of Chinese sympathizers has been replaced by one of Japanese proclivities. Europeanized dress, coinage, and police are being introduced. A printed newspaper is issued every two days, and has a fair native circulation. A newly established Department of Education contemplates the inculcation of modern knowledge. Railroads are planned, and a train is in actual operation from Pyeng Yang to the river mouth. At the palace and in all the public offices Sunday is observed as a day of rest. Honest men are being sought to take the responsible office of magistrate in country districts.

The suggestion for these reforms originates with the conqueror. They were upheld at the outset by the strong arm of a military occupation ; but

they are not repugnant in the main to the nation. They meet with the hearty favor of the king, who is really a beneficent sovereign, and who never held with the Chinese party to whom he was obliged to bend. Many of the higher government posts are filled by young men of noble Korean blood who have lived abroad, in several instances for more than a decade. Having experienced the blessings of enlightened government, they have returned to become the standard-bearers of social reform in their native land. Shopkeepers, farmers, and the other substantial classes hail the prospect of an honest collection of taxes and an honest expenditure of government funds. Gradually throughout the first few months of its propagation the Kaiwha has accumulated prestige, until now public opinion is almost unified in its favor. Foreign ideas, foreign dress, foreign implements, foreign laws, foreign observances, foreign learning are everywhere being spoken of as good, the ancient customs of the past as foolish and unprofitable. Rumors of expected fresh innovations fill the air, not only at the seat of government, but in far-off country precincts; and such rumors elicit oftener the approval than the objections of their hearers.

With these social and political changes the new era brings also a changed attitude on the part of the government toward Christianity. Of the new cabinet and their immediate supporters several are professed Christians, members of churches in the foreign cities where they have lived. Many others have experienced the benefits of religious freedom. Both king and queen have heard during the past winter, and willingly, from medical missionaries in attendance upon them, something of the truths of salvation. Officials in high position request, read, and discuss copies of the New Testament and other religious books. In such an atmosphere the law of death to those who profess Christianity is forgotten, and such persecutions as that of the previous spring at Pyeng Yang become impossible.

This interest in Christianity in high quarters may be taken as an evidence of that on lower social planes. This spring, as never before, the people flock to hear the preaching of the Gospel. Chapels are crowded. The throng surround windows and doors to the full radius of the speaker's voice. Street preachers draw larger groups than ever before. Hearers at dispensaries give closer attention than usual. In country districts a wider circle and a higher social stratum are reached. Men who have hitherto disdained the missionary now seek his attention, and this not by ones and twos, but everywhere in numbers. Men who have lived in open sin come confessing, repenting, and taking up the cross. As an inevitable consequence of this growing interest, sessions and examining bodies find their work growing burdensome. At every communion season there are numerous admissions. Nearly every Sabbath some baptism occurs. The lists of catechumens are full to overflowing. With all due caution as to seriousness and permanency of impression, this steady increase continues.

To the missionary, looking backward, then forward, it seems that an

era of unlimited Christian extension has come on Korea, that very period for which he has been longing and praying, for which so many prayers were offered during the month-long visit among us last winter of the saintly Bishop Ninde. Vistas of rapid church growth, of multitudinous conversions, rise before him, of speedy extension into every province and magistracy and larger town. What is God's will? The Christian community in Korea waits to learn it—waits not, but presses onward to preach at His bidding and to see what great things He will do.

The nation is in expectation. They look for the changing of all that is past. They are not more wedded to their old religious ideas than to those of daily social observance. The nation never had a religion—only a superstition. With scholars it is the following of the precepts of Confucius; with the common people the propitiation of local spirits. Shall ever a more favorable season occur for the wide uprooting of these beliefs and the presentation of Christian truth?

What is to hinder? Chiefly the lack of workers. There is already more laid upon those in the field than they are equal for. Enquirers at every hand, new avenues daily opening, country districts one after another giving the invitation to come and preach, here a group of newly born converts in need of careful nurturing, there a slightly stronger community building themselves a church and calling for the meat of the Word—this is all as we would have it; but the hands that are ready and willing to work are weary, and drop powerless with its magnitude.

Such a crisis in religious things as passed over Japan two decades ago is to-day passing over Korea—a time when work counts double, when the first harvest is ripe and calls for garnering, when the land may be rapidly won or slowly lost—the land spoken of as a whole, as we speak of the Christian nations. As in Japan, through fewness of laborers, are opportunities and advantages to be lost? Or shall the force be so increased and so speedily that Korea shall be won while yet a fair and unbroken jewel for Christ?

The open door does not fail to be seen by those who have lately been pushing it farther open. The Christian churches of Japan have not been slow in organizing to send missionaries across the straits that separate them from Korea. Their coming is looked for and longed for by those already in the field. May Japan crown her labors by proving not only the civilizing, but the Christianizing power of the far East. From her shores yet another body of propagandists have been still quicker to embark, and are spreading their cult with a zeal not heaven-born. Throughout the southern provinces, under the guidance of a horde of Japanese monks, the revival of Buddhism progresses with a rapidity which indicates a ready acceptance for higher forms of faith. Christian missionaries do not dread them. It is not for their teachings that the heart of the sinner hungers. They preach a dying faith, and its revival can never infuse real vitality. Would that God might see fit to rouse His people to come hither and labor as these are doing.

THE MISSIONARY WORK OF THE LORD JESUS.*

A PLEA FOR MEDICAL MISSIONS.

BY W. P. MEARS, M.A., M.D.

As in spiritual, moral, and social life, so also in mission work the Lord Jesus Christ is set forth in Holy Scripture as the Great Example to be followed.

Thus in regard to *mission work* He says : " As My Father hath sent Me, even so send I you." " As Thou hast sent Me into the world, even so have I sent them into the world" (John 20 : 21 ; 17 : 18).

In undertaking mission work, therefore, especially to the heathen, it is of first importance to inquire in what way the Lord Jesus carried out the mission on which He was sent, so far as concerned His work as a *Man among men*.

Limiting the inquiry to the Gospel of St. Matthew, the description of the first missionary journey (Matt. 4) is utilized for the illustration, by various typical examples, of the method Jesus employed in carrying on His mission work, just as the journey itself was used for the preliminary instruction of His disciples.

The *Method of Work* is set out first in summary. " Jesus went about all Galilee (a) TEACHING in their synagogues, and (b) PREACHING the Gospel of the kingdom, and (c) HEALING all manner of sickness and all manner of disease, . . . and they brought unto Him all sick people, that were taken with divers diseases and torments, and (α) those which were possessed with devils, and (β) those which were lunatic, and (γ) those that had the palsy : and He healed them." Not only are three modes of work mentioned—viz., preaching, teaching, and healing—but also three distinct varieties of healing ; for of the " divers diseases and torments" there were three groups—viz. (α) that consisting in the possession by the devil of the *soul* as well as of the physical organism ; (β) that comprising disorders of the *mind* ; and (γ) that constituted by diseases of the *body*.

The method of work is then described in detail :

(a) As to *Teaching*.—He taught His disciples, in chapter 5, *first*, what manner of spirit they must have, since " theirs is the kingdom of heaven ;" *secondly*, what kind of work they must do that others might see their " good works," and glorify their Father in heaven ; and that they themselves, as children of Him who does good to all alike, might be perfect even as He is perfect. *Thirdly*, in chapter 6 He taught them that—whether for spirit or for body, for life toward God or life toward man—

* This paper is but extended *extracts* from what is perhaps the most superb appeal for medical missions to be found in the literature of the subject, and which originally appeared in the *Church Missionary Intelligencer*, September and December, 1894. With great reluctance we have been compelled to abridge it, feeling that abridgment approaches mutilation. But we hope our readers may be led to send to Salisbury Square for a copy of the entire address.—A. T. P.

implicit faith in their Heavenly Father for every detail was essential (verses 1-34).

(b) As to *Preaching*.—In chapter 7 Jesus turned rather to the multitude, for we are told “the *people* were astonished at His teaching.” In so doing He changed the character of His address somewhat, *preaching* rather than teaching. *First*, He reproved, invited, and encouraged His hearers (verses 1-11). *Secondly*, He drew from all that He had said the practical application: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” *Thirdly*, He appealed to the people to accept His message—proved true, as it was, by its fruits of good works of love and mercy—and to “beware of false prophets,” whose message was in human words and not in God-like deeds. *Lastly*, He closed with a terrible warning as to the inevitable fate of those who might hear His words, but not do His works.

Through both teaching and preaching the same dominant theme runs—*loving faith* toward God issuing in *loving work* toward man.

(c) As to *Healing*.—While the summary statement indicates how broad is the meaning of the words “*all* manner of sickness and *all* manner of disease” (4 : 23), the detailed examples in chapter 8 show how wide is the sense of the expression “*all* sick people” (4 : 24).

These examples are four in number, and cover *all classes* of men—viz.: The unclean by the Law physically—a *Jew*, a leper; the unclean by the Law ceremonially—a *Gentile*, the centurion’s servant; the follower of *Christ*—Peter’s wife’s mother; the possessed of the *devil*—many of the people.*

“He healed *all* that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, ‘Himself took our infirmities and bare our sicknesses’” (8 : 17). It was part of the mission of Jesus to share in *all* the troubles of *every* man, and to save every man altogether, body and soul, in or from *all*. So He healed *all* who came of *all* sickness, not merely or only as a sign of His Messiahship, nor merely to draw people to Him, but rather as an integral and essential part of His mission (11 : 5). Jesus identified Himself with those with whom He came into relation, putting Himself in their place, coming down to their level, and drawing them to Him by His deep sympathy with their seemingly small troubles (*e.g.*, in the cases of Bartimæus, the Syro-Phœnician woman, and the hungry multitude). Does it not seem as if the Holy Spirit at the very outset laid special emphasis on the practical side of the mission of Jesus for the salvation of the *whole man—body and soul*? Dare we overlook such an Example, so emphasized in a record inspired by God Himself?

The result of all was that the multitudes so pressed on Jesus that He

* Dr. Mears might have added that these four ailments were manifestly typical: Leprosy, of the *guilt* of sin; palsy, of the *impotence* of sin; fever, of its *inflamed lusts*; and demoniacal possession, of *diabolical control*.—EDITOR.

was obliged to go away across the lake. Meanwhile, on the part of the Pharisees and others, jealousy and opposition were steadily on the increase. Then came the *first apparent check*. The cure of a demoniac coupled with the judgment of sin (in the case of the keepers of the swine) resulted in a request from the people that He "would depart out of their coasts." So ended the first missionary journey.

In His own district He encountered a *second apparent check*, not for healing the sick and judging sin, as in the last case, but for healing the sick and forgiving sin, in the case of a palsied man. This event, as a lesson to His disciples, preparatory to a more extended missionary journey, gave the key to the view taken by Jesus of His work. Sickness no less than sin was one of those works of the devil which He had come to destroy.

Thus, *in the first place*, He spoke of an infirm woman as one "whom Satan hath bound." So, too, Peter described Him as "healing all that were oppressed of the devil." So Paul spoke of his own bodily affliction as "the messenger of Satan;" so in Hebrews it is said, "Forasmuch then as the children are partakers of flesh and blood, He also . . . took part of the same; that through death He might destroy him that had the power of death—that is, the devil—and deliver them who through fear of death were all their lifetime subject to bondage."

In the second place, Jesus here based His action on an argument which, as a syllogism, stands thus :

The cure of sickness and the forgiveness of sins are equally the prerogative of God; I heal sickness without usurping that prerogative (*i.e.*, committing blasphemy); therefore I forgive sins without blasphemy. Or, the cure of sickness and the forgiveness of sins are identical in nature; I heal sickness; therefore I can forgive sins.

In a similar way, in the cure of a demoniac, Jesus argued: By the finger of God (or Spirit of God) only can cure be wrought; I cure; therefore I cure by the finger of God (or Spirit of God).

No man, as a mere man, can make the statement in the minor premiss of either argument. Just as no mere man can forgive sins, so no mere man can cure or heal. A farmer merely sows the seed, but God gives the increase; a doctor merely gives treatment, it is God who cures. A medical man, going in the power of God among the heathen, and showing the practical mercy and love of the Master, would, if but wholly filled with the Spirit, undoubtedly come very near to a modern representative of Jesus as He appeared to the men among whom He lived.

After the record of the two checks, there follow examples of *teaching in a centre of opposition*—to opponents and questioners—arising out of the preceding cure. Immediately after that cure Jesus, making His healing power a text for His preaching, used a further application of the same argument to confute the objection of the Pharisees that He associated with sinners, and said in effect: "I came not to heal the whole but the sick, the sick in body and the sick in soul, sinners and not righteous men."

Then come examples of *healing in a centre of opposition*. There in His own district He could not openly work because of the unbelief of the people. To the wilfully blind there was no revelation, to the voluntary unbeliever no sign. Still He refused none who came to Him. Hence it happened that in such a district He helped those who needed His help *secretly* or under pledge of secrecy.

Thus He raised to life the daughter of Jairus, one of the class most opposed to Him (the people being excluded); He healed the woman with an issue (no one seeing); He cured two blind men ("in the house," so that "no man might know it"); He drove out a devil (presumably in His own home).

Starting again on a second missionary journey, Jesus at first worked alone, "teaching . . . and preaching . . . and healing every sickness, . . ." as on His first journey. Healing was part of His work in private as well as in public. So heavy was the work and so great His compassion for the people, that after prayer He appointed the twelve to assist Him.

In this and six other places Jesus is spoken of as being "moved with compassion;" and in every case the objects were persons suffering from some purely temporal trouble. In sending out "laborers" He gave them power, while preaching, to heal all manner of sickness and all manner of disease. The arrival of the kingdom was to be shown *by the good done* by the messengers. The other passages are as follows:

The trouble of Bartimæus and his companion; the sorrow of the widow of Nain; the need of the hungry multitude; the sickness of the multitude and the sickness of the leper; the adversity of the demoniac of Gadara. Next come the names of the apostles, and then the terms of the *commission*—viz., "*Go . . . preach . . . heal.*"

Jesus then "departed thence to teach and to preach," and soon came first into contact with the truly good, and then into more violent conflict with the bad.

First He referred John the Baptist for proof of His Messiahship to His *good deeds* coupled with His *good message*, associating together as one healing and preaching. He referred the people, as He had referred John, to His *works*, saying, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me." Jesus did not in His public work lay weight on His fulfilment of prophecies concerning Himself, nor on the testimony of John the Baptist, but rather on the fact that His *works of mercy, humanity, and healing* were proofs that He was come from God the Father, and that His message of love and good-will was God-given.

He *condemned* the cities of Galilee, not for refusing to believe His words, but for refusing, *in face of His works*, to accept Him as the Messenger and Representative of God.

Rapidly the opposition grew. In contending with the Pharisees Jesus

first argued that "mercy is more than sacrifice," and that the satisfaction of even the temporal real need of man must take precedence of the ceremonial law, and even of the law of the Sabbath; that the greater law of whole-souled love to God, and of beneficent and philanthropic love to men, fulfilled all the canon of the law of Moses.

Jesus next illustrated this by the healing of a man with a withered hand. Nor did He lay the least stress on the miraculous power shown, but compared the healing of the man simply to the lifting of a sheep out of a pit—to a deed of mercy which, being in man's power to do, *ought* therefore to be done. In a still more striking case—an infirm woman bent together—Jesus put this view forward very emphatically, saying in effect, "*If it would be considered cruel and unmerciful to keep an ox tied up from the watering, would it not be far more cruel, even inhuman, to refuse to loose this woman, it being in one's power to do so?*" OUGHT not the woman—if only as a deed of common humanity, how much more of God-like love—to be loosed even on the Sabbath day?" These passages give us not only the strongest indirect command, but the strongest logical argument for rendering benevolent, and especially medical help to all who need it.

In a rage the Pharisees went out to plot against Him, while He went out to continue His work of mercy among the "great multitudes" who were following Him, for "He healed them all."

The opponents of Jesus seized the occasion of His next recorded deed of healing—of a demoniac—as a pretext for ascribing His good works of mercy and love to the devil. Once more Jesus endeavored to show them how the devil is a destroyer and not a healer. Following up His withdrawal from open teaching and open works, He afterward spoke openly to His disciples only, but taught the people in parables, because they would not see that He was the Healer not only of the body, but also of the soul, lest they "should be converted and He should heal them." So under a darkening cloud of conspiracy abroad and scandal at home, He brought His second missionary journey to a close in "His own country." It will be noticed that the works of Jesus produced three effects:

- (a) The people were attracted, and glorified God for what was done.
- (b) The religious leaders of the people were filled with malice.
- (c) The governors of the nation were undisturbed, or were rendered tolerantly curious.

In His third missionary journey, immediately after the rejection and murder of His great forerunner, Jesus carried out His intention of withdrawal from open teaching and healing, and so "departed into a desert place apart;" but, followed by the crowd, "was moved with compassion toward them, and He healed their sick," even in His retirement carrying on His work of benevolent love.

To get clear of the people and to secure freedom from observation, Jesus dismissed the multitude, sent His disciples over the lake, and followed them Himself.

Landing northwest of the lake, still bent on withdrawal, He went toward Phœnicia, but was hindered in His progress by His work of healing. As soon as the inhabitants heard of His landing, "they sent out into all that country round about, and brought unto Him all that were diseased, and besought Him" to heal them. What exact and literal repetitions of this scene occur in the experience of every medical missionary ! It is because Christians, as a rule, pass their lives in Christian lands, and are so accustomed to regard as entirely distinct the organizations for spiritual work and those for so-called philanthropic work, that philanthropy has ceased to be a distinctive sign of Christianity, and that Christians fail to realize the urgency and paramount importance of the close association of Gospel preaching and philanthropic labor, which is the most striking characteristic of the work as missionaries of our Lord and of His apostles ; which, too, in the present day is proving to be the great lever by which alone, apparently, the fanaticism of the Mohammedan belt of Central Asia from Turkey to Thibet, and the utterly dead indifferentism of the small world of China, can to any very visible extent be moved.

Jesus passed beyond the Jewish pale and reached "the coasts of Tyre and Sidon," Himself the first to carry the universal Gospel to the Gentiles, by recognizing the faith of the Syro-Phœnician woman, and by healing her daughter (15 : 22-28).

Passing thence, to avoid publicity He "went up into a mountain and sat down there." As before, He could not be hid. "Great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and He healed them," so that the people "glorified the God of Israel." So with the medical missionary of to-day. The sick are brought to him from all parts, and are literally cast down at his feet for him to cure, with the result in many cases that the patients and their friends have been led to glorify the God who has put such love in the hearts of men, and has given them such means for the carrying of it into effect. All the power to heal, all the medical and surgical knowledge we have, is given directly by God for the use of men through men. Are Christians like their Master when they keep to themselves gifts such as these through which their lives have been so benefited—gifts which the Master used so liberally for all, Gentile and Jew, saint and sinner alike ?

Here, as if to drive this lesson right home, Jesus suddenly called His disciples to Him, and said : "I have compassion on the multitude." For what great cause ? For nothing more than so ordinary a trouble as a temporary want of food. *If so small a bodily want excited the compassion of Jesus, and led to so markedly deliberate an exhibition of it, how can His Church of to-day neglect the great inarticulate wail which hourly rises to heaven from half the population of the whole globe, as they vainly cry out in their sickness and misery, their helplessness and hopelessness ? If help for them does not come from the Church, whence can it come ?*

These signs were quite insufficient for the religious leaders of the people, who wished for signs of power rather than of love. So once more refusing any further sign than His Resurrection, "He left them and departed."

After coming back to His daily life, Jesus, in response to an appeal for mercy and help, incidentally healed the lunatic whom His disciples had failed to cure. On them His Spirit had not yet wholly fallen. So He showed them that to work as He did they needed the qualifications of the successful missionary—aggressive faith; prayer and self-denial (fasting); self-sacrifice and daily surrender with reference to what He had just previously told them; and confiding trust as children of the King, in their Father in heaven (17 : 20–27).

Steadfastly setting His face for His great trial, Jesus left Galilee and came into Judæa, and healed the great multitudes which followed Him.

When He left Jericho for Jerusalem, with a heart as full as ever of pity for the troubles of men, whether of soul or body, seeing and hearing blind Bartimæus and his companion, He "had compassion on them" and healed them.

Arriving in Jerusalem, there in His Father's house, where He first went about His Father's business, He finished the missionary work which His Father had given Him to do. And how did He finish it? "The blind and the lame came to Him in the Temple, and He healed them." So ends in this Gospel the record of the missionary work of Jesus among the people.

In an epilogue, as it were, in speaking of the *final judgment*, the Lord Jesus sets forth that only those shall enter into the kingdom of heaven who have shown that in this present life they have followed in the footsteps of the Master, who "went about doing good"—who in simple faith and for His sake have fed the hungry, given drink to the thirsty, provided for the solitary, clothed the destitute, cared for the sick, and visited those in any bondage.

Christians are in this world as their Master was in this world. It is by seeing their good works—as once they saw those of Jesus—that men are to be led to glorify the Father. As to what those works are, they are an indissoluble combination of verbal testimony to Jesus with such practical work as is to-day only just beginning to receive recognition by Christians generally—the work, namely, of a typical medical missionary. Can this combination be separated without direct challenge of the method of Jesus? Is it not tautology to talk of missions and medical missions? Are those not the same if they resemble those of Jesus and His apostles and disciples? It is true that the work of preaching and the work of healing must be generally in different hands. Is not the one kind of work, however, the necessary complement and supplement of the other? Are they not the two sides of the same thing—the human and Divine sides of the gospel of goodwill? Joined, then, as these are by God, can they be put asunder by any man without detriment to the work of God?

II. Possibly it may be thought that the WORK OF THE APOSTLES after the bestowal of the Pentecostal gifts took a special departure in the direction, chiefly, of two of the three methods of work described in the Gospels—viz., those of preaching and teaching; leaving that of healing to occupy a very secondary and temporary position.

A special study, therefore, of the missionary work of the apostles, as recorded in the Acts and as illustrated in the Epistles, becomes of importance, whether as showing the continuity or otherwise of the indirect work of the Lord when He was “working with” the apostles, through His Spirit, with His direct work, while He “went in and out among” them in the flesh; whether as indicating the exactness or otherwise with which the apostles strove to imitate His example in the carrying out of that work.

In one respect the apostles had to commence and carry on their missionary work under conditions different from those obtaining in missionary effort of the present day: 1. They should be ready to carry the Gospel at once into all quarters and to various nations; 2. They should have power to force home its teaching on men’s hearts and consciences and to defend its doctrine against the evil ingenuity of men’s minds; 3. They should be able, in their practice, to recommend its message of mercy by deeds of mercy.

The apostles and their co-workers and immediate successors, therefore, were endowed with *special* “*gifts*” for these various ends; and for only so long as they were needed until (a) the Church was firmly planted in the various great centres of the world, and (b) placed under the immediate charge of native presbyters and deacons, in whose hands were written narratives of the life of our Lord and epistolary doctrinal instructions from His apostles.

The special gifts were: 1. Of “divers kinds of tongues” and of “interpretation (understanding) of tongues;” 2. Of “the word of wisdom” (prophecy) and of “the word of knowledge” (teaching); 3. Of “the working of miracles” and of “gifts of healing.” None of these gifts are specially given now, because no longer necessary. The missionary of to-day has every means of instruction at his disposal. As to the first, he can obtain a full Bible in every principal language, with grammars and dictionaries and scholars to aid him; and, as to the second, he can study it in the light of its own completeness, and of the teaching of a long line of commentators. Thus, by God’s help, he can go out fully equipped as a *preacher*. So, too, as to the third, he can learn to wield a power of healing which would have seemed to be an actual “working of miracles” to the people among whom the apostles moved—as it does seem still to be to the heathen of to-day—and can go out fully equipped as a *healer*. Special gifts are no longer necessary, not only because the Church is firmly established in the world, but also because its members have (so-called) natural means at their disposal, wholly unattainable in the days of the apostles. There is no record of the performance of miracles where “nat-

ural" means were available. But though special gifts are not now given in the same openly manifest way, the same Power, who gave them, works in the members of the Church still, and for the same ends, and the same spirit which pervaded the work and teaching of the apostles should pervade their teaching and their work. As there is no longer a special gift for the healer, so there are no longer special gifts for the preacher, the teacher, or the evangelist. If it be said that healing as a part of missionary work should not be employed, because there is not now a special gift of healing, will it not follow that teaching and preaching should cease also, since for these equally with healing there are not now special gifts? Preaching and healing constitute the Divine and human sides of the one Gospel message—a message which promises an "adoption, to wit, the redemption of our body" following on the reception of "the Spirit of adoption, whereby" our spirit is led to "cry, Abba, Father."

If the passages in the Book of the Acts are taken *seriatim* in which the work of the various apostles *as missionaries* is described, their work, as such, will be found to be a direct continuation of the work of the Master.

The apostles glorified Jesus, whose work they were continuing, and made healing of the body a proof of the truth of their message of healing for the soul. This proof they more particularly emphasized before the Sanhedrim, who "beholding the man which was healed standing with them could say nothing against it." In the first and only recorded general prayer of the Church, there were only two petitions: "Grant unto Thy servants, that with all boldness they may *speak* Thy word, by stretching forth Thine hand to *heal*." The answer came immediately, for "they spake the word of God with boldness," "and by the hands of the apostles were many signs and wonders wrought, . . . insomuch that they brought forth the sick into the streets, . . . (and) there came also a multitude out of the cities round about unto Jerusalem bringing sick folks, . . . and they were healed *every one*." Is not this record identical with that of the work of Jesus—viz., a record of mercy and healing for *all*, *everywhere*, in *body* and *soul*?

Such work was not restricted to the apostles only. Stephen, "full of faith and power, did great wonders and miracles among the people." The people "with one accord gave heed unto those things which Philip *spake*, hearing and seeing the miracles which he did, for . . . many taken with palsies, and that were lame, were *healed*." Healing and good works seem to have been recognized and essential parts of the work of the missionary, whether he were an apostle, a deacon, or an evangelist, going hand in hand with the preaching of the Gospel, and preceding, accompanying, and following the delivery of its message.

Further on Peter found a man sick of the palsy and healed him, pointing to Jesus as the real Healer. Also he raised Dorcas. He called upon Gentiles to come to Jesus, as to One "anointed with the Holy Ghost, who went about doing good and healing all, . . . for God was with Him."

The healing of the body was to Peter a direct work of God, given as a sign of God's love and pity ; as a necessary part of His message of mercy, and as a proof of its truth. That proof Jesus had elaborated when He showed that healing of the body and healing of the soul were possible to God alone, since the one act was the correlative of the other. The same argument, *reversed*, is therefore used by Paul when he says : " If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies." In other words, the giving of life to the soul is a proof that life will be given to the body. The argument holds good either way.

Like Jesus, the apostles cared for *every* bodily as well as *every* spiritual need. Saul and Barnabas took a long journey to carry " relief " to the poor brethren in Judæa ; and in their journey spoke " boldly in the Lord, which . . . granted signs and wonders to be done by their hands." An example of their method was given at Lystra in the cure of a cripple.

Then comes St. Paul's first recorded address to the heathen : " This man has been healed by God, who has not left Himself without witness, in that *He does good*, filling our hearts with food and gladness, and enabling us to do these works of mercy." This address is very like a medical missionary's text and sermon.

It is remarkable that these " miracles and wonders that God had wrought among the heathen by them " formed the *sole reply* which Paul and Barnabas gave to the Jewish Church, when questioned as to their mission to the Gentiles. That God was willing that the Gentiles should be healed in body was a sufficient proof that He had opened the door of salvation to them.

In his second journey Paul cured a demoniac at Philippi. In his third journey " God wrought special miracles by his hands, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them." Paul restored Eutychus ; he did not wait until he had finished his address, but he went at once in the middle of his sermon. Just as his Master went on healing to the last, so also did he ; for in the last chapter of the Acts he is described as healing the father of the governor of Melita, and " others also which had diseases in the island."

In the Acts the means and methods employed are only incidentally touched upon, but quite sufficient is said to show that the apostles continued to work precisely as their Master had done. They made deeds of benevolence *by no means a secondary matter*, but did them so commonly and so constantly as to show that they considered them an essential part of their Gospel work and message.

III. Turning to the Epistles, it must be remembered that they give instruction in the truth to believers, while the Gospels and the Acts record missionary work among unbelievers. Naturally, the doctrine taught is deeper and fuller in the former case than in the latter, but it is the same doctrine. If searched through, there will not be found a single exhorta-

tion to Christians generally to evangelize, or a single appeal to them on behalf of the heathen around. Are we therefore to conclude that missions are not in accordance with the teaching of the apostles? Certainly not. For the same reason it cannot be urged that healing or work of benevolence is no part of mission work, more especially since these are several times referred to in the Epistles. In the life of Jesus, in His repeated instructions to His disciples when He sent them out, and in the record of the Acts, the duties of missionaries are plainly and sufficiently indicated. In the Epistles, on the other hand, the main objects in view are the building up of believers in the faith, and the giving of directions for the government of the Church. Yet on the question of benevolent work the Epistles are very clear. The practice and example of Peter and of Paul have been already dwelt upon. What say the Epistles to the Hebrews, and those of James and John?

The Epistle to the Hebrews says: "Remember them (the apostles) that had the rule over you, which spake unto you the word of God; and considering the issue of their manner of life (marg.), imitate their faith. Jesus Christ is the same yesterday, and to-day, yea, and for ever. . . . Through Him, then, let us offer up a *sacrifice* of praise to God continually, that is, the fruit of lips which *make confession to His name*. But *to do good, and to communicate*, forget not: for with such *sacrifices* God is well pleased" (R. V.). Here the sacrifice of praise in witnessing for God is coupled with a similar sacrifice of praise in doing good to men, the one work being to the writer, apparently, as important as the other for the pleasing of God.

James asks, "*What doth it profit*, my brethren, though a man say he hath faith and have not works? . . . If a brother or sister be naked, and destitute of daily food (or be sick or in any other temporal trouble), and one of you say unto them, 'Depart in peace, be ye warmed and filled (or cured or relieved);' notwithstanding ye give them not those things which are needful to the body, *what doth it profit?*" The question at the beginning is repeated at the end. The kind of works to be done is indicated intermediately, works obviously similar to those before described in the first chapter as an essential part of "pure religion." St. James also indicates that it is the duty of the presbyters to look after the sick, and to use what means they can use to cure them. In this last-mentioned passage, healing of the body is once more coupled with healing of the soul: "The Lord shall raise him (the sick man) up, and, if he have committed sins, they shall be forgiven him."

John says: "Whoso hath this world's good (Gr. *βίος*, anything and everything which appertains to living), and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" What language could possibly be stronger? Having this world's good, if money, we must give to the needy; if power to aid, as by lifting another man's sheep out of a pit, we must give our help; if

benefit of medicine for ourselves, we must share it with those who have it not. Otherwise, "*how dwelleth the love of God in*" us?

With these words before us, and with the example of the apostles—even were we without the record of the Master's life—we should be guilty if we did not regard benevolent, and especially medical work, as an essential and important part of mission work. How much more shall we be guilty with the Master's example—four times repeated—confronting us, and with His injunction upon us to love our neighbors as ourselves, to "go (as the Good Samaritan went) and do likewise" for all others, no matter whom, whether friends or enemies, wherever and whenever we find any one in any trouble, sickness, or need. In our primary and supreme anxiety for the soul's welfare we are often, and quite naturally, apt to lose sight of one not unimportant point in regard to this injunction which the parable of the Good Samaritan brings out. Our Lord did not say that those who passed by the injured man were, for example (and as we might have supposed), a Pharisee and a Sadducee, professors and self-appointed teachers of religion, and His own special opponents in doctrine and practice; but He implied that those who were guilty of neglect were a priest and a Levite, men specially set apart by God for religious work, men with whom Jesus is never reported to have come into collision, to whom, on the contrary, He, the Great Fulfiller of the Law, had shown all deferences, as in the instances of His cleansing of lepers. Why did Jesus select these men for unfavorable contrast? Did He not mean to imply that they were wrong in interpreting their position to be one in virtue of which, as special servants of God, they were to be so exclusively occupied with spiritual things as to be warranted in passing by merely temporal sickness and trouble as something to them "on the other side" of the way—the merely human side of the way of our life here—something which did not fall within their proper sphere of duty? Did He not mean to show that the cultivation of His spirit of practical benevolence and mercy and healing was specially incumbent upon them as ministers of the sanctuary; and that in the service "of the true Tabernacle which the Lord pitched and not man"—in which He Himself is the Great Minister—the exercise of that spirit, for His sake, is of primary importance, and "a more excellent way" of service than the striving for the best gifts, the exercise of the highest powers, or the making of the greatest sacrifices? Surely it was with the teaching of this parable, and with the text upon which our Lord founded it, in his mind and heart, that St. Paul, in writing to the Galatians and through them to Christians of the present age, gave, as the final summing up of his long argument on legal bondage and Christian freedom, this one concluding sentence for Christian practice and life: "For all the Law is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself.'"

THE BASIS AND RESULTS OF MEDICAL MISSIONS.

BY R. H. GRAVES.

Though all humanitarian work may meet with the Divine approval, the Christian feels much better satisfied when he has a "Thus saith the Lord" as the basis of his action and a Divine command as the great motive to his work. In speaking of medical missions, I wish, therefore, in the first place, to speak of the place of *healing in the Divine plan for the redemption of our race.*

In creating man, God made him with a soul and a body, and these two have the most intimate relations with each other. Sin in its origin affected and still affects the soul through the body; and body as well as soul suffers from its penalties. In His thoughts of mercy to our race God pities the body as well as the soul of man. Both were created by God, both have felt the curse of sin, and both are to share in God's redemption. As the soul infinitely transcends the body in value and duration, of course this is the chief object of God's solicitude, and still the body is not beneath His notice or His care. In the ministry of the *Christ* on earth He healed the sick as well as preached the Gospel. His tender heart was touched with pity for the lame, the blind, the deaf, the dumb, the palsied, the maimed, and the leper. At the grave of Lazarus, while He wept tears of sympathy for the grief of the broken-hearted sisters, we are told that He was "indignant in Himself" as He thought of the havoc which death had made in the fair form of his friend Lazarus. He saw Satan's work in men's maimed bodies, as well as in their ruined souls, and "went about doing good and healing all that were oppressed by the devil," thus fulfilling His mission to "destroy the works of the devil."

So in sending forth His followers, the healing of the body had a place in the thoughts of our Lord as well as the salvation of the soul. And here let me notice a distinction which is not without significance in showing the place which medical missions should occupy in our scheme for the evangelization of the world. In sending forth the twelve who were His apostles, those to whom were specially entrusted the continuance of His work and the interests of His kingdom, He says: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse lepers, cast out demons." Their great work was preaching; healing was subsidiary (Matt. 10: 7, 8). In Luke 10 we have an account of His sending out the seventy. Here the commission is, "Cure the sick, and say to them, The kingdom of God is come nigh to you." Notice the healing of the sick occupies the first place, and the Gospel message is to be announced to them. Here we have the warrant and the work of the medical missionary—as a physician to heal the suffering body, and as a messenger from God to tell his patient of Jesus. Thus we have two classes of laborers sent out by Christ: ordained preachers, who are to

preach and found churches, and employ healing as an aid to their great work, and those who are to do the preliminary work of healing, but never to forget the immortal soul while caring for the perishing body.

If we turn to the Book of Acts we find the apostles working on these lines. The first great triumphs of the Gospel under Peter and Paul were accomplished by the preaching of the Word, but in Acts 3 and 5 we see how important a place healing occupied in the early spread of the Gospel. So Paul mentions "healing" among the gifts of the Spirit.

I think we are to learn from this that the healing of the sick should occupy the first place among the helps to the preaching of the Word. As being the only one mentioned in Scripture, it should take the precedence of schools, orphanages, and other agencies.

As the seventy were to do a preliminary work, so now we find medical work of special service in preparing the way for the fuller preaching of the Gospel and founding of churches among the heathen. In China we find it especially useful in opening new stations, by overcoming the prejudices of the people and showing the benevolent aspect of Christianity in a way that the simplest may understand. We can often rent a house for a dispensary where it is impossible to secure one as a preaching-place. After the people understand our object and hear Christian truth privately their opposition melts away, and they are willing to have public preaching in their midst. Thus medical work serves as an entering wedge for the Gospel.

Having spoken of the Divine warrant for medical missions, let us now glance at the *human need*. In God's Providence the concomitant evils of sin and suffering have afflicted our race in every age and every land. In this same Providence the desire and ability to relieve suffering have accompanied the religion of Jesus. While perhaps one may be justified in saying that in God's mercy suffering is less acute among the ruder tribes, where the ability to remove it is small, and the capacity to suffer has increased with the nervous tension which is the result of civilization, and with the growth of medical skill which is able to relieve it, still the great fact remains that sickness and suffering are universal. As a general thing, heathen people have but little ability to remove or alleviate this suffering. Even in the more enlightened heathen lands, as China and India, men have no real knowledge of anatomy, physiology, and pathology. Microscopy, which is so important a factor in modern physical science, is entirely unknown. Their religious views or hoary prejudices prevent any minute investigation of the true causes of disease. Their theories are crude and unscientific, and their practice is mere empiricism. In China, as in Europe several centuries ago, the most disgusting and inert substances are prescribed as remedies for disease. One has but to read the *Pwan Tsao*, the standard dispensatory of China, to see this. In surgery the knowledge of the Chinese is almost *nil*. The overweening value they ascribe to astrology has dislocated what little practical knowledge they may possess.

I have seen the charts of an army doctor, where the wounds are to be treated according to the hour of the day in which they were inflicted rather than the parts injured or the instrument which did the injury. Female complaints go almost entirely unrelieved, as prejudice prevents their calling in even their own ignorant male doctors, and they have no female physicians, except a few women who deal in what we call "old women's remedies." Hence we see the need for educated and trained physicians, both men and women, from Christian lands.

The tendency of heathenism is to dull and harden the heart; and those who suffer from disease receive very little of that *sympathy* which we have learned from our Master, and which has become an essential part of our Christian civilization. A Red Cross Society has been organized at Tientsin by foreigners, to attend to the Chinese wounded. One writing from there says: "The Chinese indifference to their wounded has been to me the worst feature in this war." The statement is published that the Tao tai, the highest official there, when appealed to, said: "What do I want with wounded men? The sooner they die the better. China has plenty of men." This heathenish callousness to human suffering seems strange to our ears, but is perfectly natural to an officer trained in inflicting the tortures which are so common in Chinese courts. When God "makes men's hearts soft" through sickness and pain, they are often better prepared to appreciate Christian sympathy and to receive the Gospel message of comfort and hope.

That the heathen appreciate the efforts of missionary physicians to relieve their ailments is shown by the multitudes who crowd to the dispensaries and hospitals, especially in India and China. In China we sometimes have an amusing illustration of this, in the way in which native quacks try to palm themselves off as agents of foreign institutions. Some thirty years ago, after my dispensary had been opened for a few years at Shin Hing, a city seventy-five miles from Canton, the following handbill was circulated by a man who claimed to have been sent out by me:

GREAT ENGLISH PILLS AND POWDERS FOR CURING DANGEROUS DISEASES.

This panacea is respectfully presented to you. In the early years of the Emperor Tau Kwang's reign we came into possession of a recipe, which was given to the foreigners by the great English sage, Jesus, at His appearance on the earth, and transmitted by them entire and unaltered to our house, where the medicine is now compounded. When this remedy is distributed in any place, the public health of that place will be restored in less than ten days. It is truly as efficacious as if given by the gods. Within the past two or three years the people of all classes, from laborers to gentlemen, have crowded the roads and the ferries in all quarters, pressing forward to our shop to obtain the medicine. They have therefore begged us to take the medicine to all the departments, districts, market towns, fairs, and villages of the land, that we may save men's lives by its free distribution. These pills can cure cholera. Any one having pains, cramps, diarrhoea, dysentery, paralysis, or children suffering from fright, may come. Men and women, the old and the young may be cured by a single pill. Swallow

it and drink a little rice gruel after it. As soon as the pill reaches the stomach the disease will be perfectly cured.

Many have counterfeited these pills, but we have the only genuine article. These men sell their medicine through love of gain, but we do not take a single cash. Signed, Messrs. Ng., Hall of Tranquil Veneration.

P.S.—Sundays and days for seeing patients, as follows : etc.

Some of these quacks put some amusing attempts at English on their posters and handbills. In Canton, on the walls may be seen in large letters, “ Dr. —, Physician to Leprosy—nor Doctors’ Fees Discharged,” by which is meant “ leprosy cured, or the doctor’s fee returned.” In Macao is a sign, “ Ip. healer, can doctor to surgery line, medicine line, all kinds illness dispensation.” But enough of this.

If we look at the *results* of medical missions we will find them most encouraging. They were begun by Dr. Peter Parker, who was sent to Canton by the A. B. C. F. M. in 1835. The Edinburgh Medical Missionary Society, which has trained so many missionaries for the work in city slums and in foreign lands, was the outcome of lectures delivered by Dr. Parker in Great Britain. The Medical Missionary Society in China has held its fifty-sixth annual meeting, and in 1893 there were 1608 in-patients and 25,542 attendances at the hospital dispensing-room, and 31,637 at the dispensaries in various parts of the country and city, auxiliary to the hospital, making a total of nearly 60,000 patients prescribed for during the year. They report that hundreds have given up idol-worship, and scores have been brought to Christ as the result of Christian teaching here.

The London Missionary Society’s physician at Amoy reports that 12,000 to 14,000 towns and villages are yearly represented at the hospital, and that, as the result of the cure of one man seventeen years before, no less than seven Christian congregations had been formed with a membership of from 30 to 100 each.

The English Presbyterians at Swatow report that of their 20 country stations, 7 or 8 had their origin through the hospital patients. In 1885 out of an attendance of 5500 patients over 80 publicly declared their faith in Christ and earnestly desired to join the church.

So we might go on with annual attendances of 5000, 10,000, 15,000 at the hospitals and dispensaries connected with various missions in different cities and towns of China.

From Formosa Dr. McKay reports that from the visit of one man to the hospital there exist four congregations of Christians with a membership of 350 souls and double that number of adherents and flourishing schools.

Korea, the country to which the eyes of the world are now directed, was opened to Protestant missionary efforts by means of medical mission work.

If we turn to India, we find 8000, 16,000, 40,000, 43,000, and 89,000 given as the annual attendance at various hospitals and dispensaries, and numbers of conversions reported. Medical missionaries have unlocked

the doors to the dominions of native princes before closed to Christian evangelization.

In Syria and Persia we read of good results among the Mohammedans through medical mission work. Everywhere God's blessing seems to rest upon this form of Christian effort.

These hospitals and dispensaries are not merely institutions for the relief of present suffering, but they are *training schools*, where the natives are taught Western medicine and surgery and sent out among their fellow-countrymen as intelligent, useful practitioners. Thus the benefits go on to future generations.

In all these missionary medical institutions the truths of the Gospel are taught publicly or by the bedside, and Christian Scriptures and tracts are given to the patients to read and to take to their homes. Thus the good seed of the Word is cast into soil prepared to receive it by the ministry of suffering and the solace of Christian sympathy. May we not confidently hope that much of it will bring forth fruit unto the glory of God?

I am glad that you have organized yourselves into a society to help forward the work of medical missions, and trust that your efforts may be crowned with success. Let me remind you that as the great object of medical missions is to employ the healing of the suffering body as a means of benefiting the immortal spirit, so the work must be undertaken not from mere humanitarian motives, but in a spirit of prayer that God may use the skill of the physician as the means of saving the soul of the patient. Only then will the doctor be a missionary—God's messenger to the deathless spirit of man.

There are two theories of medical missionary work: The first divides it into two categories, one medical and philanthropic, aiming to gather kindly disposed crowds; the other, spiritual and missionary, seeking to lead men and women to Christ. According to this theory, medicine is *a means to an end*, and if the same end could be reached by any other plan, as by doles of bread or cash, it would make no difference to the Church.

The other theory is that a medical missionary is representative of the men sent forth by Christ, with the instruction, "Heal the sick, and say unto them, The kingdom of God has come nigh unto you." They were clothed with miraculous healing power—a power possessed temporarily and intended to magnify their Master's omnipotence, His truth, His compassion, and the fulness of His salvation to soul and body. The modern medical missionary is therefore a man clothed with a healing power—that is the fruit of the presence of the spirit of Christ among men; a power which is one of the marvellous gifts of God, which has been slowly evolved through the centuries till now it is a magnificent inheritance, and in the hand of increasing knowledge moves with surer aim to overthrow disease; a power which is permanently present in the Church, and which is to be possessed in constant union and under the direction of the Spirit for the service and glory of Christ.

According to this theory, medicine is not a means to an end, but is an *integral factor* in the work of presenting Christ to the heathen. Along the lines of diligent and patient study the modern Christian enters upon this possession of healing power, and goes forth into heathenism to reveal in deed and in word the Master whom he serves as a mighty and compassionate Saviour, whose salvation embraces soul and body, and who permits His servants to evidence and to seal the power, character, and extent of His salvation.—*Medical Missions.*

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

India's New and Opening Fields.

BY J. L. PHILLIPS, M.D., CALCUTTA,
FIELD SECRETARY INDIA SUNDAY-
SCHOOL UNION.

It is very cheering indeed to find American and European missionaries who are coming to see more in the possibilities and the promise of the Christian Sunday-school as an out-and-out and successful missionary agency than ever before. In this, as in every other department of effort, it is to us according to our faith. I may illustrate with a case in point, for as a medical man I naturally think more of cases than of pet theories or stock arguments; and I may add that I believe intelligent Christians attach more importance to real cases than to finely spun theory, be it never so pleasant. It was away down in the very south of India that I had been at work for several days addressing men, women and children, theological students, and Bible women, on how to improve and increase the Sunday-schools, and I was going on to another station. On bidding the missionary good-by, he said something like this: "You must not expect to find things so far on down here as in Upper India; for instance, we've never heard of a Brahman pundit coming to the missionaries begging for a Christian to come and teach his boys the Bible for an hour on the Sabbath. Such cases are quite unknown in these parts, but I'm glad you have them in the north."

Still holding my friend's hand, I was moved to say: "In all our work it is always according to our faith," and to ask him, "Have you been praying and looking for this in your field?" After a few days I was once more his guest on my way north. Standing on the veranda to welcome me, just where he had bid me good-by, and while still holding my hand, he said with such a

glad ring to his voice: "Thank you for that last word you said on leaving the other day. It was just what I needed, and I went away and prayed for faith and for the blessings I craved for our field; and you had not been gone an hour before a Brahman pundit from that large village yonder, stood on this very veranda begging me for a Christian man to teach his pupils the Bible on the Sabbath. I have supplied him with a teacher, and hope others will come now with a like request." This is by no means a solitary case. I think we all are coming to see and seize our opportunity in the Sunday-school as never before; hence I look for larger ingatherings from the non-Christian ranks.

These children of our Sunday-schools are already beginning to be real missionaries of the cross, and are bringing their friends to Christ. I am constantly hearing of cases where the whole family has been brought into the congregation and the church through the loving labors of a little child. Those words of Isaiah's prophecy, "A little child shall lead them," are being beautifully illustrated before our eyes in these days, and our glad hearts are thanking God in the very words of Jesus when He said: "I thank Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in Thy sight."

The rise of intelligent, hence sustained enthusiasm among Christian workers here in this special effort for reaching the young with the blessed Gospel, I count a far greater token of cheer than mere numerical increase of schools and scholars, for it means a large accession to our working force. Teachers are wanted now on every

hand. Whereas twenty-five years ago we were seeking the children of these populous lands, now, such are the marvels of God's grace, the children are seeking us. Had I ten thousand new and competent teachers to-day I should have no difficulty whatever—such is the rising demand for Bible instruction among all classes—in finding schools for them all next Sunday. Our missionary superintendents on all sides are crying out for more helpers. This growing demand is pushing us to more prayer first, in obedience to our Lord's express command; but it is pushing us to more preparation as well, for this noble work. Normal classes for the older scholars of our classes were unknown five years ago, but may be seen doing grand service now in the way of training up teachers; and preparation classes for Sunday-school teachers are becoming quite common now in all churches throughout this broad field. India's own hearty response to the rising plea of her millions of little ones begins to be heard, and hundreds of voluntary teachers, native and foreign, are enlisting in this delightful service.

The year 1894 was one of marked progress. By the organization of the Central India Sunday-school Union the work of planning our Sunday-school campaign for all India was completed. We are now thoroughly organized for aggressive effort throughout India, including Burma and Ceylon. In seven of the ten Auxiliary Sunday-school Unions—viz., those of Bengal, Burma, Central India, Ceylon, Northwest Provinces, South India, and Central Provinces, there has been a decided growth in the number of schools, teachers, and pupils. In all ten of these auxiliaries there has been an increase in the number of teachers, which is very cheering. More accurate statistics, I hope, will prove next year that there has been a steady growth in every part of our field. The annual report presented to the Convention at Calcutta last December gives us about five thousand Sunday-schools, about ten thousand teach-

ers, and about one hundred and ninety-two thousand pupils, of whom the non-Christians are decidedly in the majority. About one third of the pupils are girls, a fact for which we have reason to be sincerely thankful. Female education is making rapid strides in these Eastern lands, and the Bible is doing more for girls than all else combined. These five thousand Sunday-schools are taught in scores of languages, but the following ten are most used, perhaps—*i.e.*, Hindi, Bengali, English, Urdu, Tamil, Telegu, Marathi, Karen, Kanerese, and Singhalese. But in scores more of the many tongues of this very polyglot place—this broad and beautiful field of ours—we should open Sunday-schools soon. Few at most of the youth of the land can be brought under direct Christian training in any other way than that of the Sunday-school. Our great missionary societies will never be able to provide secular education for all these millions, but a thoroughly roused Christian Church may hope, by God's help, to feed all the lambs of this great fold in India. The Master's command is urgent: "Give ye them to eat."

For more than four years the friends in the Straits' Settlements had been calling for help. This spring my work in British India permitted me to visit them, and Singapore has organized a Sunday-school union auxiliary to India. Here the churches are Anglican, American Methodist, English Presbyterian, and Plymouth Brethren. The missionary work is almost all in the hands of the Methodists and Presbyterians. I find good schools opened and flourishing, and a few small Sunday-schools. The prospects before this branch of our Sunday-school Union are most cheering. At Penang also missionary work is well started by the same societies, and I hope another auxiliary Sunday-school union will be organized there. By prudent pushing of practical Sunday-school methods I hope our present statistics may be doubled within a twelvemonth. In this crown colony of

England's, as in India, special attention must be given to the training of teachers and to the creation and circulation of Sunday-school literature.

From Singapore to Batavia, the chief city of Java, and capital of Dutch East Indies, is but five hundred and fifty miles, and at the instance of interested friends I have been over there for a week, with a view to seeing whether Netherlands India would join hands with British India in promoting Sunday-schools. My brief visit has been pleasant and on the whole satisfactory, and I hope next spring to have more time for visiting the principal missionary stations of Dutch India—viz., Java, Borneo, Celebes, Sumatra, etc.—and organizing the workers for aggressive effort in behalf of the children. On the French mail steamer in which I went over to Java were three German missionaries going to New Guinea. It was very pleasant meeting them, and our fellowship was sweet. Their field is in Northeast New Guinea, in German possessions, and although occupied for eight years, the first convert has not been welcomed to the church. The climate there has been found extremely trying for foreigners, and several of the toilers have died there. In their behalf, as well as in behalf of all other distant and lone workers in the great fever fields of the Church, I would beg the special prayers of the churches at home. Letters from home reach German New Guinea but once in two months. These brethren will have to wait weeks in Java for a steamer to take them on to their destination. Germany has sent out many noble men and women into all these Eastern lands, and some of the hardest and most unpromising fields of Asia and Africa have been supplied by her self-sacrificing sons and daughters.

The brightest thing I saw in Java was the Theological Seminary at Depok, twenty-one miles from Batavia. There were forty-five young fellows from all Netherlands-India, Borneo, Celebes, Java, Sumatra, etc., in training for

Christian work. It was good to look into the animated faces of these men, to hear them sing the praises of our adorable Lord, and to tell them of scores and hundreds more like them, whom in seminaries of every church all over British India and Ceylon I had met face to face during the last four years. Here were two men from Dutch New Guinea and some from the west coast of Sumatra. Meeting these Christian Bataks from Sumatra brought to mind a veteran missionary's graphic account at a convention several years ago, of how his sailing-ship was once becalmed off this very coast, and the cannibals were rowing out to them greedy for capture and carnival, and how in answer to prayer the gracious breeze sprang up and filled the flapping sails and bore them beyond danger and toward their port in Siam. Now I was told there are no cannibals in Sumatra, and there are more than a hundred native Batak missionaries publishing the glorious Gospel of our Lord Christ. What a grand field for missionary effort is all this land of Netherlands-India! I wonder so few men from Holland are coming to reap those golden harvests. There must be from thirty to forty millions living on these islands of the Asiatic or Malaysian Archipelago belonging to Holland alone. Surely the old Dutch Reformed Church, the State branch of it and the Free together, should be doing better and more for this immense constituency. Motley and Prescott and others have told the world how the Christian patriots of the Netherlands beat back the invader, flood or foe, and defended their hearthstones. Let that spirit of loyalty to God and home now show itself in organized evangelization of these fair fields. Almost five centuries ago Islam conquered Java, crushing the old Hindu faith, and to-day her twenty-four millions are chiefly followers of the False Prophet. Now may the Cross conquer the crescent, and these millions bow at His feet who is Lord over all blessed forevermore. I long to hear the chil-

dren's hosannas on all these islands. The bulk of the present adult population may die in sin, but if the Church of Christ does her duty by their children, God's promise to rebellious Israel will be once more illustrated and fulfilled, when He said: "YOUR LITTLE ONES WILL I BRING IN."

SINGAPORE, STRAITS SETTLEMENTS,
April 23, 1895.

Medical Work Among the Women and Children of the Heathen Countries.

BY MARIA WHITE, M.D., PUNJAB, INDIA.

I present this as a humane institution, as a means of preaching the Gospel to the people.

The work of the medical missionary dates from the beginning of Christ's public ministry, and the fact that the healing of physical suffering was to be a proof that Christ was the Divine, loving, and compassionate Son of God, willing to give Himself that we might be redeemed from greater suffering than that of this life, is contained in the answer returned to John the Baptist to the question, "Art Thou He who should come, or shall we look for another?" "Go tell John the blind see, the lame walk, the deaf hear, the dumb speak, and the poor have the Gospel preached to them." Christ's field of ministry was not the same as those of His followers who are laboring in civilized lands to-day—lands moulded by the light of the Gospel, till every breath we draw tells of the Son of Righteousness who came with healing in His wings. As we look over these fields we find cleanliness and an organized means of promoting proper sanitation and to check the spread of disease; hospitals, asylums, and homes for the relief of the suffering people, builded by the light which Christ brought into the world, are on every side; but what was the condition of the human family when He first entered on His public ministry?

Christ was a Jew, born a Jew, and came to the then most civilized nation

of the world, but to one that had turned aside after strange gods, and been sold into bondage to a heathen people. He found the same condition we find in the Oriental world to-day—the same physical suffering, the same poverty and degradation, the same turning to magicians and enchantments for relief, the same cruel torture from the unskilled and unqualified, would-be healers. "She had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather worse," are the words used to describe the condition of the one healed by Christ, yet the cruel torture this woman suffered is by no means expressed in these words, and the more physicians the more cruel her torture.

To have a correct idea of the benefits derived from medical help, we must first look at the lives and condition of the people. The picture may be a sad one, and may cause many to inquire, Does she mean us to understand this as stated? and I will here state that in this paper I will speak only of things which have occurred in my own practice and are literally true, facts that can be attested by all doctors of India, and may be known to the mass of the missionaries present, yet I can only give you a glimpse into the sorrows of the heathen women. Much that my eyes have looked on is too terrible to describe in a public paper. My field for eight years was in the Punjab, India, but as I returned to America I had the privilege of visiting the Malay Peninsula, South China, and Japan, and find in each a corresponding condition, only varied in accordance with the customs of their country. Enter with me into a native city of India, and look on the heathen as they appear to open view. The streets are thronged with ox-carts, donkeys, dogs, and the multitude of people, men, women, and children—the halt, the blind, the deaf and dumb; the fever cases, with burning cheek and panting breath; small-pox in the stage of desquamation, scattering the germs to all around; leprosy, with the unmis-

takable signs of the first stage or perhaps the advanced stage, sitting at the corners begging, showing hands and feet from which fingers and toes have dropped; scurvy cases, that dread disease supposed to develop in persons deprived of vegetable diet and dependent on salt meat, developed to the most intense form in those who have never seen salt meat or tasted meat of any kind, victims to a hot climate and a purely vegetable diet; the miserable beggar, or perhaps those who are not beggars, but who, like Lazarus, are full of sores from head to foot, undressed, uncared-for, and alive with worms. Take a glance down the two sides of the street and mark the naked infants on their hard stools, lying in the burning sun, left to fret their little lives away while the mothers are earning the daily pittance. Enter the doors of some of the homes and take a clearer view. Do you find the well-regulated homes of Christian lands? The honored father, teaching both by word and example the love and respect due to that mother who has borne all, sacrificed all, suffered all for them; the children clustering around the mother's knee pouring their tales of joy and sorrow into their ears, or watching with longing eyes for the return of father? No; there is nothing in their religion to sweeten life or elevate the human family. It degrades women with an infinite degradation, dwarfs their intellects, so that women of twenty or thirty are but as children of eight or ten. Deprived of every comfort, regarded as mere cattle, the property of their husband, bought and sold as other merchandise, till all the worst passions of the human nature are stimulated and developed, here envy, jealousy, hate, and revenge run to such an extent, that I have often been begged and offered money if I would take away the life of some objects of their loathing. Contrast the condition of their sick with those of our Christian homes. The tender hand of love and sympathy never cools their fevered brow, the

foot-fall is never hushed to lessen their suffering, no anxious mother or sister ever places a dish before them to tempt their appetite, no skilful doctor or nurse is called to administer to their wants. Supposed to be possessed of some evil spirit, they are objects to be dreaded, and every possible cruelty must be resorted to that it may be expelled. Placed in the darkest, dirtiest room of the house, without light or ventilation, their bed the most filthy of rags, deprived of food and water, often for days they are forced to inhale the fumes of charcoal, given off from a smouldering pot, which is always placed by their bed, and are subject to burning from hot irons and many other cruelties to expel this spirit. A few examples in my experience will illustrate their condition.

You will first visit with me the home of a Muhammadan Molvi, a teacher of the Muhammadan religion, and one of the best homes, one where both wife and children are loved by the husband and father.

On a bed lies a little child of three, unconscious, a true case of infantile ecampsia (convulsions due to disease of the cerebro-spinal system). The father and two brothers are seated, native-fashion, on the bed at her head, the mother, sister, and two or three female friends on the bed at her feet, all so close as to prevent the possibility of air of any kind reaching her. As we enter, a barber has just finished shaving the hair from the head just over the frontal sinus (the place where the brain can be seen pulsate in an infant's head, and is called by the natives of India "the door to the brain"), and a Muhammadan doctor lifts a red-hot piece of iron from the fire and presses it to the exposed part, destroying the tissues to the skull, and to my cry of horror and dismay the father, in an agony of sorrow, answers: "Oh, Miss Sahib, for many days that door was open, and an evil spirit entered there and must be destroyed, or our child will die."

An old blind woman was left on my

veranda. After removing her to the indoor department of the hospital I learned the following: For years she had supported her husband by begging, and this day losing her way, had walked into an open well. She was taken out alive, but hopelessly crippled. After having been fined for dirtying the well, and beaten by her husband for what he called her carelessness, but, as she quaintly expressed it, for not dying when crippled so as to be no more use, she was left at my door as a means of freeing himself from a useless burden.

I will take you to but one more home, the house of a high caste Hindu. A mother and child of six days lie unconscious. The mother has survived the nameless barbarities of the native midwife, and both are now dying of hunger and neglect. Every step of her treatment has been laid down in their sacred book. I cannot in this paper describe the cruelties practised during the hours of her suffering. For the first three days she has been deprived of food and drink, and on the third allowed only one grain of rice. Her room has been prepared by placing her in the darkest and dirtiest of the house, with the most filthy of rags, on a mud floor for her bed. A cow's skull painted red, an image of Sasthi, the goddess who presides over the destiny of women and children, made of cow-dung, is placed in a conspicuous position. This and the pot of smouldering charcoal, the only furniture, are placed there to expel the evil spirits hovering around. During her three weeks of uncleanness neither father, mother, husband, nor sister can come nigh her, leaving her to the care of the barber's wife. On the fifth day the filthy clothing is removed and the room cleaned, as on the next is to be the worship of Sasthi, and that night Vidhata will write on the child's forehead the main events of his life. The day has arrived, Sasthi has been worshipped. The woman has been given a cold bath, all necessary arrangements

for Vidhata's visit have been made, food consisting of a coarse graham flour and coarser brown sugar, equal parts, wet and kneaded together to be eaten raw, has been prepared for the famished mother, but both mother and child are unconscious, and the foreign doctor is called in to bring them back again to life.

Place the medical work at its lowest standard, only as a humane institution, is there any more noble profession than that which relieves from physical suffering the human family? And when we can enter such homes, rescue the helpless infant from such cruel barbarities, bring the women from their dark and dirty rooms and mud floors to open courts and bedsteads, give water to those perishing from thirst, cool the burning brow, sustain and support the weak with nourishing food, teach them how to care for their little ones and the importance of cleanliness, clear and cleanse their mass of living disease, and bind up the sores of the beggar—are we not following closely in the footsteps of the Divine Master? And when we bring them out from their homes, take them into hospitals and give them the same care and treatment we would give the sick in America, are we not filling one of the highest missions in the annals of history? But this is a position that can be filled by any skilful doctor; the medical missionaries have a higher aim than the mere relief of physical suffering.

They look beyond the body of clay and see in every patient a soul perishing, eternally perishing, one for whom Christ died, and the awful responsibility to God for the souls of those who have been under our care is ever before us, and this brings us to the most important part of our subject, medical work as an evangelistic institution.

The position the medical work holds as a means of promoting the spread of the Gospel and winning souls for Christ can be better illustrated by quoting the words of a high caste Hindu, when asked as to the progress made in India

by the Christian religion, and what method was most likely to convert their people to Christ, answered: "We do not fear the usual method of mission work, such as the school, printing-presses, and bazaar preaching, but we do fear your lady zenana-worker, and we dread your lady doctors; they enter our homes, win the hearts of our women, threatening the foundation of our religion."

One instance in my experience will show how this method of giving the Gospel had taken hold of the women of Sialkot, India. For the first three or four years I had been accustomed to close the doors of the dispensary on Sabbath, that both myself and assistants might have an opportunity of attending church services, but the women, not satisfied with their opportunities during the week, though the Bible was taught throughout dispensary hours, asked me to hold a special service for them on Sabbath morning, and I opened the doors of the waiting-room, and for the last four years have held a chapel service for heathen women, of whom there were from forty to sixty present. After a few days the husbands, learning they were coming only to study the Bible, objected, and the women begged me to give them one or two little powders on Sabbath, only flour, they said, that they might show to their husbands and be permitted to come. Some had themselves attempted to prepare powders, but the husbands knew the hospital paper and skilful wrapping. Often in conversation with women who had received relief, when in answer to their questions of what brought me to India, I would tell them the story of the Great Physician, they would answer: "Truly your God is a good, kind God; none other ever sent help to the women." The medical mission is a means of presenting the Gospel to the heathen that they can feel and appreciate, and speaks of a living, loving, and acting God. Their intellects are so dwarfed as to make it difficult to grasp the truth as set forth

in God's Word without some tangible proof.

The Missionary Outlook at Foochow, China.

BY REV. J. H. WORLEY, FOOCHOW, CHINA.

Another year of blessed fellowship with and service for the Master has been granted us. Although at times there has been danger of riots on account of the unsettled state of the country caused by the war, we have been kept in peace and safety.

Now that there seems prospect of peace the threatened rebellion by the vegetarians at Ku-Cheng, about a hundred miles from here, has subsided, at least for the present. In the beginning it was pretended they were attacking the Christians, but this was only a ruse, as their real object is to overthrow the government, and they are only a part of the great secret societies with which China is honeycombed. Whenever the government is imperilled they always come forth. The present outbreak was on account of the Chino-Japanese War. When the district magistrate undertook to punish the leaders he was overpowered and compelled to beg pardon from the rebels. Several times the day was fixed to pillage and burn the city, kill the magistrate, and drive out the missionaries. When the magistrate was overpowered the people became alarmed and began preparations for self-defence. The city wall was repaired, the gates barricaded, and the citizens took turns patrolling the streets and city wall, and a request was sent to Foochow for soldiers, the soldiers at Kucheng having joined the rebels. Most of the rebels were in the villages, so the plan was to keep them from concentrating within the city wall. For several days no one was allowed to pass in or out of the city, and nearly all business was suspended, and it was feared the rebels would lay siege to the

city and starve them out; but just as matters were coming to a crisis word came that soldiers were coming from Foochow, and the rebels surrendered and signed a treaty of peace. How long the treaty will be kept depends on how the war terminates. No one has any confidence in their sincerity. If the war come to a speedy and satisfactory close, and the government gets on its feet, they will not dare to make disturbance; but if not, then we may expect serious trouble in this quarter, and perhaps all over the empire.

As the schools were all broken up and the scholars sent home, the lady missionaries have come to Foochow, but the gentlemen still remain to look after the work. The missionaries deserve great credit for their patience and fortitude during those trying days and nights.

We are now waiting anxiously to know the terms of peace. It is rumored that several of the European Powers will not allow Japan's claim. We only hope that nothing will be done by them to hinder Japan from completing the good work already begun. If she is left alone she will effect such material changes that many of the greatest obstacles to Christianity will be forever swept away. Crush Chinese egotism and conservatism, and with them will be buried superstition, and a wide door opened for the Gospel such as the world has never witnessed. Before China is redeemed these changes must be effected, and if Japan, as she seems to be, is the instrument to accomplish it, we bid her God-speed. During the last twelve-month she has gotten the work well under way, and we hope that nothing will be allowed to cut it short.

Whatever the terms of peace, we are confident a brighter day awaits China, and the spread of the Gospel will be accelerated manifold. The conversion of China is the greatest undertaking which has engaged the Christian Church, and the success of the enterprise hinges on the next few years. This is a crisis, a turning-point. The

years 1894-95 will be known as the birth-time of the new era, the Renaissance in China. Now is our greatest opportunity and responsibility. Will the Christian Church awake to her opportunity and responsibility as China is awakening to her need?

The past year was the most hopeful in our history. The statistics are very significant, yet they give but a faint idea of the work done and good accomplished; increase over the preceding year: Members, 616; inquirers, 1662; day-schools, 35; day-scholars, 358; Sabbath-schools, 39; and scholars, 1545. The number of Scriptures, books, and tracts sold was several times greater than last year. Two years ago on the Foochow District we had 5 day-schools with about 100 pupils; last year, 15 day-schools with about 300 pupils, but this year we have 110 schools and over 2500 boys studying Christian books. Every school is a regular preaching-place, where nearly every Sabbath and several times during the week the Gospel is preached to the parents and friends of the pupils. Most of these schools have been opened by request from the people, and there still remain places where we have been invited, but cannot enter for want of men and means. Only two days ago a man came nearly twenty miles to get me to go to his village of several thousand inhabitants to preach and establish a Christian school. Similar requests come every few days, and, oh how hard it is to turn them away with the cold answer that we have no money, or there is no one to teach you! Yet our wonder-working God is raising up helpers beyond our highest expectations. Many more literary men than formerly are being saved who, with minds already trained, soon develop into excellent workers, either as teachers or preachers. Were it not for these men we could not enter half the open doors. On the other hand, many friends are being raised up in America and elsewhere who are furnishing the money over and above the missionary society's

appropriations to carry on this marvellous work. It is the Lord's doings, and is marvellous in our eyes ! To His name be all the praise !

Barriers are melting away like frost before the morning sun. One of our Bible-women was abused and her dress torn off for preaching in a certain town last year. Now we have a prosperous school there and regular preaching. A formal and most polite request came from the village elders. Not long ago the native pastor on an adjoining circuit and I visited this town, and for two hours preached to several hundred most attentive hearers. We could establish several more schools there if we had the means. The ringleader and several others who insulted the Bible-woman are now inquirers.

At another place, where there is a large public building erected to entertain the viceroy when he passes through the town, the village elders sent an invitation with their cards for me to appoint a certain Christian man whom they knew, to teach a Christian school for them. Already several influential families have given up their idols and joined the church on probation.

At the beginning of the present Chinese year (in February) I appointed a student to act as pastor-teacher at a place where a student had been stationed during last summer vacation. Not long ago I spent a night there ; and for more than two hours we preached to a crowded house of eager listeners, and eighteen persons publicly gave up their idols and joined the church. Over twenty had previously joined. A man gives his house free for church and school. I came from that place laden with old, abandoned idols, and as I write my desk and floor are covered, notwithstanding I am constantly sending them to America ; one of my colporteurs came in only a few moments ago bringing three, their owners having recently been saved.

Thus with 25 pastors, 10 colporteurs, 110 day-school teachers, and about 60 teachers and students from the Anglo-

Chinese college and the theological seminary, who visit the day-schools and preach Sundays, we are reaching tens of thousands, and God is blessing our efforts. This is only one district, and does not take account of the woman's work of our Church and the other two missions operating here.

I can give you only a few of the encouraging facts which cheer us from day to day and give us hope for the future.

Nothing is more encouraging than the growing desire on the part of our native preachers and members for a richer experience. The great awakening probably had its origin in the hearts of the members. Revival meetings where men and women are convicted and gloriously saved are more and more common. Inclosed is a native artist's crude drawing of a great tent meeting held last fall, also a short description of it. Such meetings produce a profound impression. I personally know of many who date their determination to be Christians from this meeting. The two on the rostrum are meant for Bishop Ninde and J. H. Worley, the former preaching and the latter translating.

M. E. MISSION, FOOCHEW, CHINA.

Christian Unity in West China.

"With this I send you a poster used by the several missions at Chungking. The title of this tract is "The Great Doctrine for the Salvation of the World." On the margin are the names of the four missions laboring in Chungking, Methodist Episcopal, China Inland, Friends, and London Missionary Society, with the places where their chapels, hospitals, etc., are. These posters are stuck in every part of the city by the Christians connected with the several missions. I write of this to show how practically we on the field labor together ; but this is not all. Regular monthly assemblies are held by the native Christians together with

the missionaries for the deepening of the spiritual life and for fellowship and prayer. Such meetings are useful in helping to emphasize the idea of unity. Always one will hear the natives in their conversation with the heathen emphasize the fact of the unity of the different missions, and yet they are strongly attached to the missions where they were converted. At Chinese New Years, when there is more of leisure among the natives, the native Christians form in small bands, irrespective of the missions to which they belong, and with the missionaries post these tracts, distribute others, hold meetings in all the principal streets during the day, and at evening come together at one of the missions each in turn for prayer and testimony and to listen to the unfolding of some teaching pertaining to the Christian life; thus a week is spent. These meetings year by year prove of greater interest and power. The Christian Church, as distinguished from heathenism and Romanism, is in the minds and thoughts of heathen and Christians a unit; but such a spirit in the native church would never have been developed if the missionaries had not recognized each other as fellow-soldiers. There is a decided brotherly feeling among all the missions and missionaries. For the maintaining of the unity and the ministering to the spiritual growth of the missionaries a regular Thursday evening meeting for prayer, testimony, and mutual instruction is held. These meetings are led in turn by the different missionaries, and have been a great aid to holy living; some of the meetings have been seasons of wonderful blessing when the Holy Spirit seemed poured out on all present. These meetings afford an opportunity for the missionaries and their families to meet socially and so become closely united.

What is true of Chungking is true in spirit of all Sz'chuan, and especially of the cities where several missions labor together. Next January a conference of all the missionaries of the prov-

ince is to be held at Chentu, the capital, and all are looking forward expecting a time of great profit spiritually, and by the discussion of our common problems we shall be brought yet closer together, becoming more truly a unit.

H. OLIN CADY.

M. E. MISSION, CHENTU SZ'CHUAN,
via HANKOW."

Death of J. L. Phillips, M.D.

We had just returned to the printer the proof sheets of the article "India's New and Opening Fields," when the following note was received from Rev. Dr. T. J. Scott, of India, at present temporarily at Delaware, O. He writes under date July 15th:

MY DEAR GRACEY: Kindly mention as an item of missionary news that Dr. Phillips, of India, is dead. No particulars; as I got the news from the Sunday-school secretaries at London, and they had got it by wire. You may recall that he was General Secretary of the India Sunday-School Mission, supported under appointment of the London Sunday-School Union, by the children of the International Bible Readers' Union. He was doing a grand work in inspiring enthusiasm in Sunday-school work in India. He had travelled thousands of miles annually, and lived to see all India, Burmah, and Ceylon overlaid with Sunday-school auxiliaries, thus binding this vast extent of Eastern country into one organization. He was a fine leader and most effective platform speaker, ready in utterance, magnetic in touch, and full of tact in managing an audience. He had eminent qualifications as a leader in Sunday-school work, being a great lover of children. He never forgot their names, and was always sending them charming little messages in his letters to their elders. A grand missionary leader has dropped from the roll in India, and his place will be hard to fill.

III.—FIELD OF MONTHLY SURVEY.

BY D. L. PIERSON.

Japan,* Korea,† Medical Missions,‡ Chinese and Japanese in the United States.§

JAPAN.

The Sunrise Kingdom has passed through the period of dawning greatness, and to-day shines forth brilliantly as the foremost nation of the Orient, and one of the great nations of the world. The Mikado, claiming direct descent through 122 Mikado ancestors—nine of whom have been women; the first emperor, Jimmu, having founded the empire 660 B. C.—has forsaken the traditions and customs of his ancestors in all things save religion, and now seeks by every means in his power to make Dai Nippon a thoroughly civilized country. It is devoutly hoped and confidently believed that he will soon find that this is impossible without making it at the same time a thoroughly Christianized country.

Although there are over 3000 islands belonging to the empire, only five of them (including Formosa) have any considerable size or support a large population. The area of the empire is now about 170,000 square miles, and the population nearly 42,000,000. The Japanese have never been conquered by an outside nation, and have had but one civil war, which occurred in the last century.

* See pp. 18 (January), 127 (February), 221 (March), 289 (April), 342 (May), 445 (June), 532 (August), 648, 653 (present issue). "The Mikado's Empire," W. E. Griffiths; "Japan," David Murray, Ph.D.; "The Religions of Japan," W. E. Griffiths; "Life and Letters of J. H. Neesima," A. S. Hardy; "Story of Neesima," J. D. Davis; "Japanese Girls and Women," Alice M. Bacon; "An American Missionary in Japan," M. L. Gordon; "Prince Siddhartha, the Japanese Buddha," J. L. Atkinson; "The Ainu of Japan," John Batchelor.

† See pp. 15, 62 (January), 290 (April), 450, 458 (June), 661 (present issue). "Korea, the Hermit Nation," and "Korea, Without and Within," W. E. Griffiths; "Korea, from its Capital," George W. Gilmore.

‡ See pp. 208 (March), 666, 678, 686 (present issue). "Medical Missions," John Lowe; "Murdered Millions," George Dowkontt.

§ "The Chinese in America," Bishop Burt.

The aborigines of Japan, the Ainu, live in the island of Yezo, or Hokkaido, and number about 17,000 against 350,000 Japanese on the same island. The Church Missionary Society started work among the Ainu in 1878; the first convert was baptized in 1885, and there is now a church membership of nearly 200. The language has been reduced to writing, and parts of the Bible and other books have been translated. The Ainu are small in stature and much given to drunkenness and attendant vices; they live in wretched little huts, and the women are much oppressed. Three schools and a hospital are doing much to elevate them mentally and morally, and relieve them physically.

The *Eta* is another ancient but degraded race of Japan, who live in many small villages on the main island. They are ignorant and immoral, and difficult of access; but efforts are being made to reach them by the Society for the Propagation of the Gospel and others. Japan has no State religion; but Shintoism, having 10 sects, is considered the most patriotic, and had, in 1887, 192,359 temples. Buddhism is largely followed, and has 12 sects and 40 creeds, with 71,991 temples. Many of the priests are ignorant and immoral, and the Government has recently passed a resolution that they should be better educated.

The common people of Japan are full of superstitions, and have peopled the earth, air, and water with imps who cause the thunder, wind, earthquakes, and storms. As a nation the Japanese are very ceremonious and polite, though not always acting in accord with Western ideas. Mrs. F. S. Curtis, of Yamaguchi, writes an interesting account of a Japanese dinner party, of which we give extracts as illustrating some of the social customs:

"The Japanese Christians make their annual social an all-day affair, lasting

from ten A.M. to five P.M. At the last one about seventy people came to the house, and I kept passing wafers and tea in tiny Japanese cups until dinner. The house was bright with flowers; the chrysanthemums and roses were from our own garden. Illustrated books and photographs were on the tables, with maps and fresh Japanese newspapers, and were enjoyed until dinner time. At about noon we went to our school next door, which is arranged in eight classrooms, with movable partitions, Japanese fashion; the partitions were removed and left a long room, where the little dinner-trays were set out with everything on but the soup. The guests were seated in a row around the wall and in a double row, back to back, in the centre, so that the rows faced each other. It would never do to put them in two rows all around the room, for one would be sitting in front of the other. "A regular Japanese meal was served—soup, fish and vegetables, rice, cold stew (of potatoes, meat, chestnuts and carrots, all cut up in mouthfuls), raw fish sliced thin, with Japanese turnips and radishes shaved into small strings, and boiled yellow chrysanthemums—these last three were eaten with soy sauce, and were what we liked the best of all. They were laid on a long strip of pine, as thin as paper and doubled over; the soy was in a tiny cup in the centre, and the other things in bowls. Wafers and some sliced orange (sliced skin and all), and slabs of sweet bean paste (very good if well made), and boiled lotus-root cut in strips were on pieces of paper laid on the mats in front of the trays.

"When all were seated, some of the school girls brought in the little covered lacquered bowls of hot soup. When all were served, Mr. Curtis asked the pastor to pray, and afterward, bowing to the guests, said, 'This is exceptionally poor food; but please to eat.' All, bowing in return, said, 'It is an honorable feast.' We then all removed the covers from the soup and took up our chop-sticks and fell to. The rice is boiled very dry, and is so sticky that one can soon learn to pick up little or much and carry it to the mouth. The fish soup was very nice, and must be eaten with the chop-sticks. Three girls were kneeling on each side, holding trays and waiting to refill the emptied rice bowls, which they did repeatedly. After all were satisfied with rice, the tea cups were refilled time and again. When eating the raw fish, one takes a nice thin piece between the chop-sticks (which are both held in one hand), takes up a little of the turnip radish with it, dips them into the little cups of soy

sauce, puts it on the rice, and takes up a mouthful of the rice, fish, etc., all together. The rice bowl is held in the hand and brought even with the lips, while the rice is pushed into the mouth by the chop-sticks, which can be done very daintily. Soup and all liquids are sipped from the bowls with a sound like drawing the breath through the teeth. This sound is much heard; in sipping tea, and even in making polite observations or returning thanks, it is usual and polite.

"After dinner, most of the people wrapped up the bean paste and lotus in the paper on which they were laid and put them in their flowing sleeves, as is customary. (*Always take home what you can't or don't eat, for it would be rude to leave it.*) The guests then scattered about and took part in games indoors and out; there was singing in Japanese and English, after which all gathered together for games with forfeits, as they always do, with great merriment. The pastor, for his forfeit, had to sing and dance a sword dance with a ruler for a sword. It is a stately affair, and he did it well; he used to be a warrior in the time of the revolution. About five o'clock they all dispersed to their homes."

Educational work is one of the most successful and interesting departments of missions in Japan. Doshisha University, at Kioto, founded by Joseph Hardy Neesima, has now graduated nearly 300 young men, among whom are many pastors and Christian workers, 130 being from the theological department. Over 2000 have attended without graduation; and last year there were in attendance 556 men and women. The education of women is rapidly becoming a recognized feature in all schools, and the governmental Minister of Education has recommended higher education of women in all departments. A "ragged school" has been started by the Friends this year at Sapporo. "It is attended twice a week by from 25 to 70 boys and girls ranging from six to sixteen years old. Many come regularly, rain or snow, when the red lantern hangs at the door. They make excellent progress in their studies and in their habits, and were it not for lack of funds to keep the school open regularly, much more might be accomplished."

A wonderful work has been going on among the Japanese prisoners.

"Convicts whose sentences range from twelve years to life service have been sent for some fourteen years past to the wilds of Hokkaido (Yezo) to prepare the way for settlers. There are four great prisons, and a fifth is soon to be opened. A few years ago these prisons were entirely independent of each other, and the Government was lax. Two years ago they were all put under one superintendent—a man feared and liked by the prisoners, and thoroughly respected by everybody. His insight convinced him that the principles of Christianity are what are needed for the instruction of prisoners. When he became general superintendent he introduced a Christian teacher into each prison. There are many inquirers about Christianity in each prison. The prisoners are obliged to assemble every Sab-

bath for a moral address, after which a Sunday-school is held, attendance at which is optional. In one prison, in which Christian instruction was begun latest, where there are 1506 prisoners, 510 are studying the Bible and 148 pray daily and follow a course of daily Bible reading. While there is no chance during prison life for a public confession of Christ, the radical change wrought in the character of some of the men is such as greatly to impress those who have witnessed it. Many of the prisoners are an example to believers. So few of the prisoners have yet been released, that public attention has not been attracted to them yet" (*Missionary Herald*).

The Greek Church has a membership of 21,239, and the Roman Catholics claim 46,682 adherents. The following are the statistics compiled by Rev. H. Loomis for 1894 :

NAME OF MISSION.	Year of Arrival in Japan.	Missionaries.			Stations.	Out-stations.	Organized Churches.	Baptized Adult Converts, 1894.	Total Adult Membership.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Contributions of native Christians for all purposes during the year, in yen. (gold.)
		Male.	Unmarried Women.	Total Including Wives.									
Presbyterian Ch. of U. S.	1859	20	20	59	10	20	..	..	..	..	..	..	..
Reformed Ch. in America	1859	10	8	27	7	15	..	..	..	20	3	17	..
U. Presb. Ch. of Scotland	1874	2	..	3	1	..	..	..	..	..	..	..	..
The Ch. of Christ in Japan	..	..	..	..	..	82	72	1,123	11,126	41	75	113	24,697.20
Reformed Ch. in U. S.	1879	5	2	11	1	14	..	..	..	29	..	..	..
Presb. Ch. in the U. S. (So.)	1885	10	8	24	6	40	..	..	..	..	..	..	..
Women's U. M. S., U. S. A.	1871	..	4	4	1	..	..	..	..	..	..	..	..
Cumberland Presb. Ch.	1877	4	7	15	3	12	..	..	..	2	..	11	..
American Lutheran Miss.	1892	2	..	3	1	2	..	11	22	..	..	2	21.40
Amer. Prot. Epis. Ch. (a)	1859	14	9	33	9	41	29	200	1,684	20	10	39	3,101.74
Church Missionary Soc.	1869	25	30	77	13	30	40	278	3,201	17	7	84	2,406.58
Nippon Sei Kokuwai	..	..	..	..	..	..	..	..	..	..	..	..	..
Soc. for Prop. of the Gos.	1873	12	10	28	5	10	11	..	1,260	11	9	12	..
Wyckliffe Coll. M. (Can.)	1888	3	1	7	1	2	1	6	44	..	..	4	36.69
English Ch. in Canada	1892	2	1	5	1	4	3	24	68	2	1	3	76.08
Amer. Baptist Miss. Union	1860	14	16	44	9	79	19	184	1,597	12	6	37	1,373.09
Disciples of Christ	1883	6	6	18	1	9	3	55	286	2	5	3	75.00
Christian Ch. of America	1887	2	1	4	1	24	4	21	225	5	2	11	538.48
Baptist S'thern Convention	1889	3	..	6	2	4	1	9	38	..	..	4	21.88
Kumi-ai Chs. A. B. C. F. M. (b)	1869	26	31	83	12	170	76	670	11,079	65	42	97	23,204.18
American Meth. Epis. Ch. (a)	1873	19	23	58	10	67	55	424	4,006	61	41	18	8,357.00
Canadian Methodist Ch. (a)	1873	6	15	27	7	23	19	116	1,981	2	16	19	4,562.37
Evang. Assoc. of N. Amer.	1876	5	..	10	2	10	12	95	705	10	13	16	1,052.26
Methodist Protestant Ch.	1880	4	2	10	3	15	4	32	312	4	3	13	347.89
Amer. Meth. Epis. Ch. (So.)	1886	15	3	31	9	32	10	83	532	14	15	..	1,567.63
Scandinavian Japan All'nce	1891	3	7	12	12	29	..	24	84	2	..	7	..
Gen. Evang. Pr. (Ger.-Swiss)	1885	2	..	3	1	2	1	6	208	6	2	2	50.00
Society of Friends, U. S. A.	1885	2	2	5	1	2	..	23	61	..	..	6	50.00
Inter. Missionary Alliance	1891	3	1	5	1	..	..	..	..	..	..	..	..
Unitarian	1889	1	..	1	1	5	2	..	..	17	2	11	..
Universalist	1890	3	..	5	1	7	3	25	149	11	2	6	128.26
Independent	..	3	3	7	2	..	4	13	+572	..	4	1	+550.00
Tot. of Prot. Miss., 1894.	....	236	210	625	134	750	364	3,422	39,240	353	258	536	72,217.72

(a) Statistics to June 30, 1894.

(b) To December 31, 1893.

(c) Including 1,474 classed as

"children."

* No Report.

† Approximate.

‡ 78 Self-supporting.

The Fukuin Domeikwai, or Gospel Alliance of Japan, representing the Protestant churches of all denominations, recently met with 140 delegates and appointed a committee to consider work in Japan's new territory. Besides the missionary societies, many other organizations are at work separately or with the societies. The Y. M. C. A. is doing a very important work, and the Y. P. S. C. E. has a very large membership; the W. C. T. U. and missions to police, postmen, soldiers, prisoners, railway men and others are doing aggressive work.

Dr. Joseph Cook mentions among the reasons for encouragement in Japan :

"1. Her island position, making her the England of the Pacific and her people a nation of sailors, brave and daring. 2. The Japanese are patriotic, and obey their federal leaders. 3. Japan has marvellous power of assimilation. They copy the West, but their importations are digested, and their scholarship becomes Oriental as well as Occidental. 4. The Japanese obey superiors and make good soldiers and sailors. The reverence for those in high place has a Divine basis. The transfer of their reverence for authority to Christ would make them eminent Christians. 5. The Japanese have a fine physical and mental organism.

"Japan is also confronted with dangers. The people also have faults we hope will be overcome, among which are conceit, caste, and false faith. As the foremost nation of the Orient the Japanese have much ground for conceit. They are still in danger from caste. The old families may arise to claim the advantages which have come to the nation. Divisions are possible by which late gains may be lost. Except the country become Christian there is imminent danger from agnosticism and false faith which would handicap the national advance. Japan needs to copy the vital faith and not the doubt of the West. Neesima's last word was : 'Free schools and Christian churches will make my nation great and noble.' "

The great danger for Christianity in Japan is connected with characteristics of the people which are noble and fine. They love their country; they are of a

manly spirit. Their main objection to Christianity is that it is *foreign*, and when they accept it they want to make it distinctly Japanese. Such elements in the national character are likely to produce stability in the future Church. Nevertheless, this spirit of independence may lead to grave mistakes on the part of those who are still babes in Christ. The danger is greatly increased when it is remembered that among the missionaries are Unitarians, and that among European books produced in Japan a large proportion are infidel or semi-infidel literature.

There are 123 towns in Japan, each with a population of 10,000 to 1,000,000, but the missionary force is as yet distributed in only 40 of them. There are besides 4512 towns, with populations from 1000 to 10,000. About 25,000,000 live in still smaller villages.

The great need for Japan at present is united prayer for the missionaries and converts already in the field.

KOREA.

The "Hermit Nation," or "Land of Morning Calm," has an area of 82,000 square miles and a population of about 11,000,000, among whom labor 40 Protestant and 20 Roman Catholic missionaries. The first missionaries were the Jesuits, who entered in the seventeenth century, but suffered much persecution from 1840-66. Evangelical work was begun by Rev. John Ross, of Manchuria, who translated the New Testament for Korea. The first evangelical mission was founded in 1884 by the American Presbyterian Church (North), the door having been opened through the medical work of Dr. Allen. Besides this society, which has now 28 missionaries (including 8 ordained and 4 medical) and 209 communicants, in five stations, the Canadian and Australian and United States Southern Presbyterians, the Methodist Episcopal (North) and the Society for the Propagation of the Gospel are at work.

IV.—EDITORIAL DEPARTMENT.

The March of Events.

Of course the event of the month of July was the gathering of the 50,000 Christian Endeavorers in Boston, from the 10th to the 15th. They had a right royal welcome, and left a fine impression on the whole, though there was no little criticism on the sight-seeing which occupied too much time on the Sabbath. The peril of this noble society will be twofold: first, *pride of numbers*; and secondly, *conformity to the world*. If they can escape these two risks, which numerical prosperity and enthusiastic popularity inevitably incur, and can develop a thoroughly *missionary spirit* and a *systematic giving*, and *keep out of politics*, no one but God can foresee the future of this organization, whose unparalleled growth is like that of a mushroom, and which is now about to call a world-wide convention of Y. P. S. C. E. at Washington in 1896.

Meanwhile, a convention, not less significant in its way, had been meeting in the world's metropolis in June. The *World's Women's Christian Temperance Union* celebrated its third biennial convention by meetings in Queen's Hall on Wednesday and Thursday, June 19th and 20th, Miss Frances Willard giving her masterly presidential address, whose scope was well-nigh universal, covering the problems of poverty and misery, of temperance and purity, of color lines and prison reforms, etc.

The Polyglot Petition by Women directed against the Drink Traffic was festooned about the Albert Hall on Thursday evening, covering the whole façade of the balcony and box sections—thirteen immense rolls of paper pasted on linen, containing over 7,000,000 signatures in over 50 languages, and representing all countries, the whole petition being occupied with this monster remonstrance against the demon of the cup.

If these godly women do not succeed in abolishing this greatest evil of mod-

ern society, it will not be because energy, patience, and prayer have not combined in the effort.

The convention may be thus summed up:

There were 250 delegates from 22 countries, who spoke in 250 pulpits and halls. Westminster Abbey gave reserved seats to the leaders of the different countries, and a temperance sermon was preached by the Bishop of Dover, in which he welcomed the delegates, and said the temperance cause was sacred, and was made light of only by the ignorant or thoughtless. It is probably the first time that a woman's organization has ever been recognized in the most historic of the English cathedrals.

There was an excursion to Windsor Castle, a garden party given to 1000 White Ribbon women by Lady Henry Somerset at the Priory, Reigate, etc.

The annual addresses of the two presidents and the resolutions adopted by the two great conventions, the "World's" and the "B. W. T. A.," cover every phase of that modern movement by which Christianity is being applied to the customs of society and the laws of the land. The Polyglot Petition will be presented to the British Government, and afterward conveyed to the various governments of the world. This will take a year or more, after which the petition will probably be placed in the archives of the British Museum.

The Island of Formosa, about the middle of May, was threatened with anarchy, by the resistance of the people to the recent terms of the treaty with Japan. Chinese soldiers besieged the governor's castle; a young Chinese *litteratus* named Chu was reported to be elected king, and to have repudiated Chinese rule, and to be prepared to resist annexation by the Japanese. Riots were said to be of daily occurrence, and that Hakka had proclaimed himself king of the northern part of the island.

and many had joined his standard. The Chinese and Japanese were in control of affairs at last accounts.

Reports from China indicate a considerable excitement in the Celestial Empire, and repeated attacks on foreign mission premises. The Canadian Mission hospital, dispensary, and chapel at Chung Kung are said to be looted and burned, and eleven places of worship, both Romanist and Protestant, were destroyed. The reports are somewhat sensational, and perhaps lack confirmation up to date of this writing. But it is said that heavy ransoms have been exacted as the price of personal safety; that missionaries and their families have been compelled to find hiding places in dirty holes and lofts from the mob; and that though the soldiers' barracks are within five miles, no assistance has been rendered, and protection rudely refused.

Correspondents have called attention to what had not escaped us, that in the July REVIEW there appear contradictory statements as to the issues of Sunday newspapers in Japan (pp. 517 and 558). There is a conflict of authorities, and we have written to Japan to find out the exact facts. This REVIEW is divided into departments under separate members of the editorial staff, and such conflicting statements cannot always be avoided, as each editor in charge has his own sources of information. But we seek, when such contradictions appear, to reconcile them or correct misleading statements.

Secretary Merriam, of the A. B. M. U., calls our attention to a misleading paragraph on page 595 of the August number. In the published report of proceedings we read: "*A present attempt to establish such a union of treasuries would work confusion and not harmony,*" etc. (see p. 5).

This matter of how to deal with polygamy, in case of heathen converts,

has long been a vexed question, and is not easily settled. Rev. Dr. Ashmore, of Swatow, has recited a "heart-rending case," as he calls it:

A convert applied for baptism who had two wives. He was told that he must put one of them away. The question arose, which one? and the answer was, the one married last. But the first wife had no children, and the second wife had several. On hearing what the decision was, the discarded wife went to Dr. Ashmore and put her case before him in this wise:

"But, teacher, he is my husband, and I am his wife. You say that he ought not to have taken me; but he did take me before he knew of your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that; you have no right to injure my children in that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband; now I have no husband. I had a home; now I have no home. If I go and marry another man I shall break the law. I had one to whom I could go as the father of my children; now I can go to my children's father no longer, nor may I dare to speak to him."

Dr. Ashmore added that this led to his "studying anew the New Testament teaching on the subject;" and the late Dr. Happer said that, under like circumstances, "after a long study of the subject," he "would not have inflicted such a trial upon that poor woman as to deprive her of her husband, her home, and her children in the name of the merciful Redeemer, whose Gospel is best portrayed by His own words, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

The action of the committee appointed to report to the next Assembly on this matter will be awaited with inter-

est. The question is not an easy one to settle. There may be reasons such as led that wise legislator, Moses, to deal as he did with the matter of divorce. But it is obvious that all polygamy violates the normal order; "from the beginning it was not so."

Edward Evans writes from the Missionary Home and Agency, Shanghai, China, as to the *form in which money* should be brought or sent from the States, that a *banker's draft* on London is the most valuable and available form. Gold has to be exchanged into currency, post-office orders have to go through an exchange, etc. An American banker's draft at from sixty to ninety days *after date* saves interest on the time occupied in travel, and is practically a demand draft when it gets round to London.

The Cross Bearers' Missionary Reading Circle continues to grow, and its programme for 1895-96 is as follows: "Lives of Henry Martyn and J. H. Nessimia;" "Chinese Characteristics," by A. H. Smith; "New Acts of the Apostles" and MISSIONARY REVIEW by the Editor. The membership fee is but a half dollar a year, and Rev. M. L. Gray, St. Louis, Mo., is the President.

The rumored death of explorer E. J. Glave, on the Congo, in Africa, is doubly sad news in view of the youth of the brave Englishman. He was but seventeen years old when he followed Stanley in his expedition into that unknown region for the first time; and yet he soon became a trusted lieutenant, and was left in command of the camp at Lukolela. Despite his many African and Alaskan explorations since then, he had only celebrated the thirty-second anniversary of his birthday a little while before he set out upon this last trip to investigate the African slave trade. It would be a fitting grave for him to be buried in the Congo Free State, which he helped to establish; and it is a curious coincidence that almost the last act of his life was the finding and marking

of the tree, on the south shore of Lake Bangweolo, under which lies buried the heart of Dr. Livingstone.

The statement in the June number that Dr. Cochran, of Persia, is dead was a mistake. It should read, *the wife* of Dr. Cochran. The item was taken from another journal, in which the mistake was made.

In view of the famous so-called "quadrilateral" basis of Church unity, it may be well to give it a permanent record.

The four principles of Church unity proposed by the bishops of the Protestant Episcopal Church at Chicago in 1886, and amended by the Lambeth Conference of 1888, are as follows:

1. The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation and as being the rule and ultimate standard of faith.

2. The Apostles' Creed, as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two sacraments ordained by Christ Himself—baptism and the supper of the Lord—ministered with unfailling use of Christ's words of institution and of the elements ordained by Him.

4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

A well-known missionary writes:

"In the April REVIEW was a letter from the German missionary, Mr. Közle, of Persia, regarding Mohammedan work. This account, as published in Germany, fell under the eye of the Persian Minister at Berlin, who called the Persian Government's attention to it. The withdrawal of the missionaries was demanded inside of ten days. The German Minister made objections (?) and the time was extended to thirty days. Meanwhile Rev. Mr. Közle died of

typhoid-fever, and his associate, Dr. Zerweek, with his bride, have left Persia. The ground of expulsion is that they came to work among Jews, but began to evangelize Mohammedans."

Among new books calling for our reviewing, we mention *con amore* the memoirs of Mrs. William Booth, "Mother of the Salvation Army." They are in two bulky volumes, edited by her son-in-law, Booth-Tucker, and are a perfect thesaurus of riches. We intend to give these volumes a very large space hereafter in a more formal review of contents. Meanwhile, let it be said that this biography will take rank alongside of the "Life of C. G. Finney," and Hodder's "Life of Shaftesbury," for cosmopolitan interest and pregnant suggestion. Everybody who cares for a high-toned character and a world-wide service should read this book. Its cost is \$3.50 per set, post-paid, and the publisher is Revell & Co., New York.

By the same publishers appears W. E. Cousins' brief but valuable "Madagascar of To-day." This also will have more extended notice hereafter. We have all learned that the story of the Hovas is among the most thrilling in missions; and Mr. Cousins, himself *magna pars rerum*, here tells the story. Read it, ye who love God's work, and lend it to others.

Revell also sends out Sir William Muir's book, "Mahomet and Islam," at \$1, half the price of the former issue. Those who know of the distinguished author will understand his competency to write of his theme. And this question of the crescent and the power of the green banner of the prophet is one of the burning questions of the day.

F. H. Revell Company are just publishing a new book which seems to us decidedly an advance upon two thirds of the existing missionary literature in its compactness, brevity, pertinency, and general availability for the supreme purpose which it announces—to "de-

velop the missionary life in the Church." It is called "The Missionary Pastor," and is by Rev. James Edward Adams, and has very helpful charts prepared by Robert J. Kellogg. It discusses missionary methods, meetings, classes, books, and charts. It is little more than an outline, and is so designed. But if any pastor cannot find here enough helpful hints to keep him busy, and enough hintful helps to aid him in developing missionary interest, we are much mistaken.

"Modern Missions in the East," by the lamented Edward A. Lawrence, D.D., is from Harper Brothers' press. Though so recently issued, this book has already taken its place by general consent in the foremost rank of the literature of missions. First given in the form of lectures at Andover, New Haven, and Beloit, before students, it is the record of twenty months spent in a missionary world journey for the specific end of a personal acquaintance with the mission field at large. It is not too much to say that it is a unique and remarkable volume. It is full of information, carefully collated facts, inspiring suggestion, and withal a devout and loving spirit that rises above all narrow denominationalism, and sees good everywhere, but not without impartial perception of all defects.

The closing chapter, on the spiritual expansion of Christendom politically, industrially, intellectually, morally, spiritually, is a fair specimen of the whole work; and while we may not agree with every sentiment expressed in these three hundred and thirty pages, we regard this as one of the most princely of modern contributions to missions, and it is the more lamentable that so gifted a pen will write for us no more.

Rev. Samuel H. Anderson, of Paris, after two years' perseverance, has gotten ready a most interesting "Histoire de Jésus," a "history of the life of the Son of Man, in all the words of the four Gospels, and the very words of His contem-

poraries." He was led to this attempt by intense pity for the masses of French people, who do not know the thrilling details of the acts and teachings of the Lord Jesus. Multitudes of anti-clericals in France regard the Gospel as a "clerical" book, and so will have nothing to do with it; and many who will not read an "Evangile" will read a "Histoire." The four narratives are here combined in one, so that the reader has a continuous story. Possibly some whom the Lord has blessed may be glad to aid Pastor Anderson in the circulation of this valuable message of life, and will send him help at 37 Avenue de la Grande Armée, Paris. He is known to us to be a most worthy man and self-sacrificing minister.

A correspondent calls in question some statements in "Notes on Africa" published in the May REVIEW. He says they "do not agree with the statement of Rev. Henry Richards, of Banza Manteke, who says he never saw or heard of a cannibal, and does not believe there are any in Africa," etc. To which we only reply that Jamieson, of Stanley's rear guard, was severely censured for drawing and sending home pictures of a cannibal feast which he witnessed.—D. L. P.

W. D. Rudland, of the C. I. M., writes of the rise and progress of mission work in Tai-chow:

"Tai-chow is a prefectural city in southeast Chekiang, famous for little else but robbers and opium; looked upon as the despised Nazareth of China. The population is about 120,000, mostly agricultural folk, with few shops and no manufactories of any note. I came here in 1870. The station had been opened about three years, and two men had been baptized. One of them is still living, and his eldest son is one of our most valued native evangelists.

"The country was very unsettled, on account of the recent Tientsin massacre, and the prospect was not encouraging. But in May, 1871, two more were baptized, one of whom still lives, and is an evangelist. In 1873 six persons were baptized. In two villages, 40 miles apart, idol temples were given to us, the owners having been converted, and

have from that time been used as chapels. In one of these we now have a native church of 126 members, and the old man who gave us the building is still the leading spirit in the work. The work in the other temple has not been so prosperous, but there are now 14 members and several inquirers.

"In 1874 two more stations were opened, these in two cities about 80 miles apart; and that year 14 were baptized. In 1875 another country station was opened, a branch from the first temple, the native Christians providing the building, the mission providing the evangelist. Here we now have a membership of 39.

"Another need was apparent—viz., the need of having books in Romanized colloquial for our illiterate Christians. A beginning was made by transferring the Ningpo primer into this dialect. Then the New Testament was begun and completed in 1881, printed on the premises by men who had never done such work before. It has been in continual use ever since.

"I shall not soon forget the delight which the first sheet produced when my wife took it to her women's class. She had no sooner begun to read Matt. 2 than she was interrupted by them saying, 'These are our words; we can understand them!' and they wanted copies at once. Other books followed, such as 'Peep of Day'; the Book of Jonah, printed last year; the Psalms, just finished.

"Up to 1890 the average increase was about 14. During that year the number baptized was doubled, and our little chapels began to be crowded. Reaping time was clearly at hand; but we were not prepared for such an increase as we have since had.

"In 1891 another station was opened in a large market town, where we already had several native Christians. A considerable amount of opposition was manifested by some of the leading men of the place, and one house had to be given up. But we soon found another which was larger, and so reaped an advantage. Now the Christians have so grown in numbers as to be able to lease an adjoining house at a cost of \$50, all native contributions. There is now a church of 78 members and nearly 100 inquirers. In another station the native Christians opened an out-station in a village about four miles distant, paying the rent and doing the preaching themselves.

"The year 1892 was one of organization and consolidation more than of extension. But the number of inquirers increased so much that the number bap-

tized was 141—nearly three times the number of any previous year. During the last week of prayer we asked the Lord for 500 souls during this year. We have already baptized 181, and still have about 400 inquirers.

"Of our 13 stations, nine have been provided with preaching places by the natives themselves; three of them were once idol temples."

A year ago Miss Rosamond Anne Webb, Secretary of the Society for Promoting Female Education in the East, wrote a letter, which simple pressure of other matter has hitherto crowded out. She says:

"That society has been at work for fifty years in Singapore; the school, the Chinese girls' school (boarding), and one or two other ones (day) have been nurseries for heaven. The Lord has richly blessed the work. Many of the native young women educated there are active Christian workers, and others have gone forth as missionaries to foreign lands. By this post I send two numbers of the society's little magazine, the *Female Missionary Intelligencer*, which give information on the subject—the article in that for February being just a reprint from the *Malaysia Message*. Yet the Rev. W. J. Oldham, in his article on 'Malaysia' in the *MISSIONARY REVIEW* (May, 1894), completely ignores this work, although he was appointed to Singapore some nine years ago, and it is hardly within the range of possibility that he should have known nothing about it. Justice to the devoted laborers in that island, to whom the Lord has given many souls for their hire, compels me to draw attention to this omission."

The information she refers to is as follows:

"The Society for Promoting Female Education in the East was not established until 1834, but, previously to that time, Miss Newell (subsequently Mrs. Gutzliff) had begun work in Malacca. She was succeeded by Miss Wallace, to whom the first grant ever made by this society, a sum of £50, was allotted; and in 1835 the committee sent Miss Thornton, a missionary of their own, to assist her. After eleven years of labor, Miss Thornton returned home, and the committee gave up Malacca as one of their stations.

"Later, a school for Chinese girls was opened at Singapore, and as China was at that time closed to mission work, a most important outpost was thus gained, for, through Singapore, China could be reached. To this day the school then commenced by Miss Grant,

and continued by Miss Cooke, proves itself an invaluable help to Chinese missions by training up a body of Christian Chinese women, able to do good work, either as teachers and Bible women, or as wives and mothers of Christian families. Two years after Miss Grant's school was commenced she had the joy of seeing three of her pupils baptized into the Church of Christ. At that time the Chinese were greatly opposed to Christianity, and Miss Grant was often in actual danger of her life. During the ten years of her stay in Singapore, however, a great change was wrought, and when Miss Cooke arrived, in the year 1853, all these difficulties had been removed, and she found not only a peaceful and secure home established, but also a staff of native girls fitted to be teachers, and many houses open to be visited. Three girls were baptized the Sunday after Miss Grant's departure, and the work went forward rapidly in Miss Cooke's hands. Making use of her native girls as interpreters, she commenced Bible readings in some of the houses, and many women came to these meetings. Noticing that men would often stand outside listening to the Gospel, Miss Cooke was stirred to consider what could be done for the men.

The London Missionary Society, which for many years had flourishing missions in Malaysia, had removed their last man to China about seven years before Miss Cooke's arrival, and the work among the Chinese had entirely ceased, although Mr. Keasberry was still carrying on his work among the Malays, and, to some extent, among the Malay-speaking Chinese. The entire field, therefore, was unoccupied, neither the Church of England nor the Presbyterian Church making any attempt to reach the Chinese. Accordingly Miss Cooke began to teach two men in her school-room, with the assistance of a Christian Chinaman, the men walking twelve miles there and back every Sunday. The number soon increased to twelve men, and the Church of England chaplain, the Rev. W. Humphrey, becoming interested in the movement, advised Miss Cooke to fit up a small bungalow in her compound (originally built for a billiard-room) as a chapel. Services were held regularly, and the congregation soon increased to seventy or eighty. The simplest Church prayers were selected, and were read by the interpreter, who was required to prepare his notes for the sermon in English, so that Miss Cooke might know what he was preaching. These services were continued thus until the chaplain persuaded his

English congregation to employ catechists, after which Miss Cooke gladly relinquished this branch of her work that it might be carried on by other hands. In like manner, the Scotch Church was stirred up to undertake work of a similar kind.

"In the mean while, the work of the Chinese Girls' School was progressing, and waifs and strays and various cases of distress were frequently brought to the school by the police and others. At one time six young women were brought to the school from China; two of these became Christians, of whom one died after twelve years of bright Christian life, and the other remains a consistent Christian.

"In the year 1860 six little children who had been bought in China by some Malay sailors were taken from them by the police and brought to Miss Cooke's school, grew up, and became true Christians,* and they are now the wives of Chinese (clergymen, or) catechists belonging to the Church Missionary Society. One of these five workers died of cholera in 1873. One of the girls who was in the school in Miss Grant's time is now the wife of a missionary to the Chinese in Melbourne.

"Another girl married a Chinese shopkeeper in Batavia fourteen years ago, and her consistent life has been such as to cause others to bring their daughters, begging that they might be educated here. One native catechist, sent to a peculiarly difficult and arduous Chinese-speaking station, where he met with continual opposition, said he could hardly have stood his ground without the support and courage and sympathy of his Christian wife, who had been trained as a pupil in the Chinese Girls' School.

"Such have been a few of the wonderful influences for good which have gone forth from a school which has never been able to boast of more than about forty pupils, but where the great aim of the teachers has always been to bring the pupils to a saving knowledge of Jesus, and early to instil into their hearts that simple piety for which so many of them have been conspicuous in after life."

As to the Indian Circle of King's Daughters, Miss Luzena Chouteau writes from Chicago:

"Interesting branches of the King's Daughters are found in the four circles at

the Indian school at Carlisle, Pa. This order has an advantage in missionary work. It is not only work for young Indian women, but it brings them into its membership and gives them an opportunity to work with others for the same cause. Other circles correspond with these, and so keep in touch with the work done by each in its respective field. 'The work,' says Miss Shafner (matron of the school), 'has a peculiar charm for these Indian girls. The simplicity of its obligation, the modesty of its purpose, its creed that it is better to be than to do, all find a ready response in the timid but honest nature of our Indian sisters.' The meetings are conducted by the leaders, all of whom are of the school faculty, assisted by the president of each circle, who are all pupils. The weekly meetings are held every Wednesday evening for prayer and Bible study, and letters from outside circles are read, and other necessary reports are presented. Sunday afternoon the circles unite for prayer and Bible reading. There is correspondence with absent members who have returned to their homes in the West, and letters are also written to other girls to encourage their effort for good. Last year they made three quilts and sent to a hospital in Sendai, Japan. They pay one share of \$50 for a bed in the New York Hospital for Women and Children. Fifty yards of flannel and \$20 in money were contributed to supply clothes for Indian children in South Dakota. Twenty-five dollars are annually sent to purchase Christmas gifts for Indian children in the West. A pulpit Bible worth \$18 was given to a mission; Gospel song books were bought and presented to the Y. M. C. A. of the school. They have raised funds to help a Sabbath-school in Japan. Thirty pin-cushions have been made and sent to hospitals in Philadelphia and Indianapolis. Invalid rolling chairs and other helpful things have been given to the hospital of the school.

"The ways in which the money is earned are many. Fancy articles made by the circles are sold at the annual fair; some of the girls earn money during their summer vacation, and others while at the school. At the State conventions of the Y. M. C. A. the association of the school is always represented; the Indian delegation is always asked to speak, and they always respond. It is hoped that these organizations may not only be the means of giving an opportunity to the white people to help the Indians, but will unite them in each other in this one great effort to better mankind."

* One died soon after her arrival, from the effects of the cruel treatment she had received on board ship.

V.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

CHINA AND JAPAN.

—Missionary KUNZE, in the *Missions-Freund*, gives some pleasing descriptions of landscapes in the province of Canton. "The region through which the East River pursues its course is, as almost everywhere in the Canton province, mountainous. One mountain valley follows another. The mountains are often bald, or only overgrown with dwarf fir trees. Yet there are here and there romantic forest ravines out of which, it is true, an idol temple usually rises, thus lowering our delight of the natural beauties around. Behind the ranges of hills which line the banks of the river rise higher and yet higher mountains, over which, on the north, rises still higher Mount Lofen. This is more than 4000 feet high, and is covered with various Buddhist monasteries. It is said that among the monks are many people of rank. The story goes among the people that mandarins, who had reason to fear deposition or condemnation to death, have feigned themselves dead, had themselves borne into the mortuary hall, have there escaped from their coffins, and joined the monks of Mount Lofen. In this way they saved their lives and saved their wealth to their families, which, in the event of their execution, would have escheated to the State."

—The station at Tshu-thong-au is thus described: "A beautiful chapel was built there, together with a helper's dwelling, and dedicated on Palm Sunday, 1890. From the neighboring hill you have a splendid view over the whole valley. The region is very populous and wonderfully beautiful; village suc-

ceeds village, surrounded by bamboo groves, their darker green picturesquely contrasting with the brighter green of the rice fields. Through the latter wind the silver threads of canals and irrigating ditches. In the background rise the mountains in terraces of increasing height as they recede, until in the far distance they lose themselves in the vaporous blue. The fresh green of the growing fields is everywhere the foundation of natural beauty in China."

—"English people are beginning to understand how the absence of intercommunications makes the parts of China which are distant from the seat of war quite safe for missionary work. Dr. Griffith John, writing from a place some days' journey further inland than Hankow, says that the people 'appear to take as little interest in Peking and Canton as they do in Canada and Wales.' He has been making a most successful tour in places where no European missionary, but only catechists, have hitherto labored. At Pah-tze-Nau, Tien-Men, Tsau-shih, and Maukia-po the mandarins were friendly, the opposition was silenced, and many converts were baptized. At the last-named town the ancestral hall was cleared and used for service. Out of 200 candidates for baptism, 66 were baptized, coming from 14 villages. There are candidates for baptism in 12 more villages. This part of the Hupeh Province is therefore very hopeful."—*Church Missionary Intelligence*.

—"By the time this issue comes before our readers, the Japanese occupation of Formosa will have begun. There will almost certainly be some initial difficulties with the Chinese city populations, and a firm hand may be required to insure the establishment of the new régime. But if Japan continues to show the skill and determination and adminis-

trative power which have been so manifest during the war, it will not be long before she is able to inaugurate a new era in the island by developing its resources and improving the condition of its people. One thing will be looked for with eager interest. How will the new government bear itself toward the two Protestant missions which now possess a network of some 80 stations over the island? We have the expectation—perhaps we are too sanguine—that she will not interfere with the mission work already existing, but will rather rejoice in its presence as a factor in the interests of peace and civilization; and that she will put no hindrance in the efforts to spread the Word of God still further. Japan has yet to find a religion for herself in room of the old faiths from which she is now casting herself loose; and it may be that in facing the problem of the government of a great Chinese population, she has to learn some lessons concerning the ultimate principles of righteous rule which may lead her to consider more carefully the claims of Christian truth.”—*Medical Missions*.

—At the annual meeting of the Medical Missionary Association, held in London, May 2d, Dr. Whitney, of Tokyo, Japan, said:

“I stand here to represent Japan, that country in which so many are now interested; and also to represent the work of the distribution of the Bible to the Japanese medical men. With this work the Medical Missionary Association of London has been closely identified, sending me at different times considerable gifts from medical men and other of its constituents—gifts which have very materially helped forward the distribution.

“Since the opening of the country thirty or forty years ago, medical mission work has been carried on in Tokyo, Kobe, Osaka, Niigata, and in many other places. But I want to correct a very erroneous notion into which I find that people in England have of late

years fallen. The idea, it seems, prevails, even in our great missionary societies, that medical missionaries are not needed any longer for Japan. ‘In Japan,’ I am told, ‘there is such progress that we do not now think it needful to send medical missionaries there.’ Coming from Japan as I do, it is news to me that its people do not need this agency. Many skilled physicians there are in Japan, it is true, but these are not available for the poor any more than your leading consultants and skilled private practitioners are within the reach of the poor of your cities. Hospitals there are in Japan, duly officered and appointed, but among a thousand beds in these hospitals you would scarcely perhaps find a hundred apportioned to the poorest of the people. I only wish that those in this country who are blind on this subject could know Japan as it is, and could have their eyes opened.

“But now for a few words about the Bibles which you have, as an association, helped me to distribute among the Japanese doctors. There are, as I have said, many doctors in Japan—about 42,000 altogether. I myself have personal acquaintance with from 500 to 1000 of them, and I have found them always most cordial and kind. The ready access one has had to them one’s self suggested the thought of seeking access among them for one’s Bible as well; and the naval and military surgeons who were actively engaged in the war were our first care.

“To 160 naval, and to nearly 1000 military doctors, we have accordingly lately sent a Testament and a book of Psalms bound up together and printed in the Japanese tongue. [Here Dr. Whitney produced a small, nicely bound, tempting-looking volume from his pocket.] Within we placed an inscription stating that the book was a gift from medical men in America and England who, knowing for themselves the value of its contents, were desirous that their brethren in Japan should also find them to be spirit and life. Many acknowledgments have reached me, and

parts of some of these you too may care to hear : ' We thank you very much for your precious presents and for your kind writings.' ' There shall be no greater happiness to me than if I get the truth for the grace of God's.' ' Certainly I will read it with attention, and hope that I may not make your kindness vain.' ' Your work in distributing Bibles among the doctors is doing much good.' Here is one letter superscribed without ' To my beloved teacher.' It is, you see, rather of the lengthy order. [Here Dr. Whitney unrolled a letter which had rather the appearance of a parliamentary petition, trailing from the rail of the platform to the floor and along for a length altogether of perhaps ten to twelve feet.] Time is so nearly up that I will not tell you all the thanks that this letter expresses."—*Medical Missions*.

—Japanese doctors are real physicians ; but, as we know, Chinese doctors are for the most part mere quack-salvers. On the same occasion Dr. Rigg, C. M. S. missionary in Fuh-kien, remarked : " We have been told this afternoon that medical missionaries are wanted for Japan—and that although there are 42,000 doctors in the country. And I can assure you that they are wanted in China, though there are plenty of doctors there too. I am sure I may say, indeed, that there are many more than 42,000 doctors in China ; but I may add that for the whole lot of them I would give—well, not much more than twopence ! Two helpers at our hospital, the cook and another man, thought once upon a time that it would be a fine thing to go into the medical line for themselves. So they left us, bought some spectacles, and set up in business. In due course of time they quarrelled, and the partnership was dissolved. But this is a fair specimen of the way in which many and many a Chinaman enters the medical profession. The fact that these men know so little makes anybody who comes from England useful. The more fully quali-

fied medical missionaries in China, the better ; but every one from England should know at least something about medicine, for whether he happens to know anything or not, medical work he will have to do ! "

It appears that even personal experience cannot rid some of the Chinese of their fixed persuasion of the evil practices of the foreign doctors. Dr. Rigg says : " A little old woman came to me one day who did not present a very pleasing appearance. Her eye was swollen up. I wondered whether her eyeball was injured, and did what I could temporarily pending a fuller examination. Meanwhile my wife gave her a cup of tea and some bread and butter, all of which she disposed of, though she had never seen bread and butter before, or had milk and sugar in her tea. The visit over, she went away and told her neighbors, ' They gave me medicine at the dispensary to make my head dizzy, and then the foreign teacher took my eye out.' The next day she came back to us, this time with her brother, a barber, who was greatly enraged with us for having excised his sister's eye. The swelling having by this time somewhat abated, I was able to open the eyelid and show the brother that the eye was there all right enough, whereupon the old lady went back to her neighbors and informed them, ' My brother went with me to the foreign teacher and threatened him, and frightened him so much that he put my eye back again.' " We see that this woman would be able to confirm the stories about the missionaries from her own experience, as according to her it was only the valor of her brother that saved her eye from being used for the unhallowed designs of the foreigners.

" A gong sounds at six, and patients throng to the dispensary, each of them carrying a little bowl. This is for their physic. We have to take care only to give them a dose at a time, or they would drink it all up at once. They are excellent takers of medicine. Castor-oil is swallowed to the last drop

without a wry face, and pills they will eat if you do not look after them. Among the crowd as the morning went on, you may see a well-dressed student dressing some loathsome ulcer. Three or four years ago this student shrank sensitively from everything that was repulsive; but one day he chanced to read about our Lord's washing His disciples' feet, and from that day no service has been too mean for him to perform for any one of the patients. The ulcer cases he has made his special charge; so much so that I have to take him off them at times and give them to a junior student, for he is now one of our seniors. There are as good Christians among my students as there are in this hall. It is well worth all the trouble it has given me to have had the joy of training such men. It is well worth your while, any of you Christian parents who may be here, to train up your children to such work—to set medical missions before your boys and girls, and to put them in the way of preparing for the service. We must have missionary parents if we are to hope to have missionary children."

Easter Celebration in Africa.

At two o'clock in the morning, as light began to dawn upon the quiet region, there was also an awakening to life in the vicinity of the German mission in South Africa. Here and there black forms appeared between the fields and corn gardens, singly or in small groups, on their way to the mission. Near the tower of the little church the guests assembled. "*Morena o tsosicle!*" ("The Lord is risen!") the tones of the bell proclaimed to the new-comers. "*Rure, Morena o tsosicle!*" ("He is truly risen!") was their answer. The missionary stood at the window of his study and looked out into the dawning Easter morning full of thanks and praise to Him who here again in Africa had shown Himself a risen and living Saviour, and who had also saved many

a poor heathen soul at this mission from the slavery of sin and death. There is a knock at the door. The black sexton enters. "*Morena o tsosicle!*" "*Rure, Morena o tsosicle!*" are the mutual greetings.

The same salutations greeted the missionary as he soon appeared in his vestments in the joyful assembly. The whole congregation, men and women, young and old, were present.

They came from a distance to a joyful Easter festival. They were all neatly dressed, with joy visible in their faces. No word was spoken, but all eyes were turned toward the reddening horizon. Soon the Easter sun looms forth which once before showed the risen Lord. The Easter tones of the bell sounded now from the church tower. The procession formed, the two missionaries with the native helpers and teachers in advance, followed by the congregation. They go to the cemetery near the church to celebrate Easter at the graves of the departed. They stop at the hill which holds the grave of the missionary Kobolde, who had been beloved and had died young. The tolling of the bell ceased. After a short prayer a jubilant hymn of praise breaks forth in this home of the dead in honor of Him who took away the sting of death and brought immortality to light.

There were also many Hollanders (Dutch peasants from the neighborhood) present. The missionary therefore read the Easter Gospel in Dutch and made a short address in the same language. The festival sermon then followed from the other missionary in Sessutho (a native language), to which the white listeners also gave attention. The service was closed with hymns and prayer, a beautiful, fitting Divine service. It showed that this congregation, which once consisted of heathens who had no hope, now was composed of happy Easter Christians by the grace of God, for whom also the light of eternal life beamed across the dark portals of the grave.—*From the Lutheran Kirchenfreund.*

English Notes.

BY JAMES DOUGLAS.

Church Missionary Society.—Not only the friends of this society, but of evangelical missions generally, will be inclined to view as an augury for good the proclamation of a British protectorate over the States intervening between Uganda and the East Coast. Though the Uganda Mission has been in no way dependent on man's arrangements, yet it does seem as if, in the overruling providence of God, the way of the Gospel was being further prepared through the introduction of settled government into the heart of Africa, and the decision arrived at by Her Majesty's Government to make the railway to Uganda. It is hoped that the *pax Britannica*, like the *pax Romana* of old, may greatly facilitate the progress of the Gospel as the means of earth's regeneration.

Central Asia.—Dr. Neve's recent article on Central Asia as a further field for occupancy has already borne fruit both as regards offers of personal service and of substantial contributions. As the editor of the *Missionary Intelligencer* points out, every region beyond that is entered, every fresh enlargement of the missionary field to lands still more remote, reacts favorably on the other spheres which are already before the churches. The new does not prejudice the old, but strengthens the organic development of the whole network of agency.

Negro Missionaries.—The Bishop of Sierra Leone, believing that the Church in West Africa would be much helped if negro missionaries from across the Atlantic could be procured, has gone to the West Indies to see who among the colored Christians are willing to offer themselves for this work.

South India.—It is reported that while the congregations at the Palamcottale Tamil Church are as large as ever, numbering over 1200, and while baptisms are almost daily taking place

throughout Tinnevely, and aggressive and earnest efforts are being made in many quarters, a root of bitterness has sprung up, owing to the order of the diocesans that caste titles should be omitted in the publication of the banns of marriage. The result has shown how deep-seated is the spirit of caste among those who as Christians should have given it up altogether. Still all are not tainted. A band exists of men full of faith, of prayer, and of the Holy Ghost.

London Missionary Society.—The bearing of the French invasion of Madagascar on evangelical missions has been seriously complicated by the Lenten pastoral of the Roman Catholic Archbishop of Paris, who speaks of the French expedition as a crusade on behalf of Catholicism. This sentiment is re-echoed by the other bishops of France, and coupled with the strongly anti-British feeling which finds utterance among the French Colonial party, seems to point to anxious days in the future.

Lifu, New Caledonia.—A wondrous work of grace has recently taken place on this island, the like of which had never been seen on the island before. The results appear to have far exceeded faith and expectation. "I confess," writes Mr. James Hadfield, "that when I started these revival services one chief idea in my mind was that I should be furnishing the pastors with a weapon which might be of value to them in the future, when they had learned to use it with effect; but a stronger hand than ours has used the weapon and left us all, teachers and people alike, under a profound sense of God's willingness to help us, and of the ease with which He works." As a result of these services, conducted throughout the island by four of the native pastors, no less than 564 natives have decided for Christ, and the whole island has been roused to renewed faith and zeal. One of the pastors described the movement as a true "Penetekosa," and records that while working in a remote district a somewhat

severe hurricane came on, but the people would not allow of the meetings being interfered with, earnestly protesting that it was no hurricane, but simply the rushing of a mighty wind to accompany the descent of the Spirit. In some of the villages there is scarce one left who is not either a church-member or a candidate for admission.

Hankow, China.—Dr. Griffith John writes concerning the new leper home at Hiau Kaw, and the prospects generally in that neighborhood: "It is now about twenty years since we began work in that district. From the beginning we have been greatly encouraged by evident tokens of God's favor. But never have we seen so much to inspire us with confidence as now. The whole district is being leavened with Christian truth, and everywhere an interest in the truth is being awakened in the minds of men. *"We want more men. When shall we have them?"*

Prayer of a Hunan Christian.—"O Lord, Thou knowest that Hunan means south of the Lake, and Hupeh north of the Lake; the Lake is Tung Ting. Thou knowest, Lord, that there are more people in these two provinces than there are fish in the Lake, and Thou hast sent us to be fishers of men. In many places the Gospel net has not been let down, and there is no means of catching the fish, nor is there any fisherman. We pray Thee, Lord, to grant that in every place there may be a Gospel net and skilful fishermen."

Presbyterian Church of England.—Writing of a visit paid to the mission stations in Formosa, the Rev. John Watson, M.A., says: "The brethren in Formosa have been unduly depressed by the relapses of which they have told us among the Christian aborigines. I spent a few days at Awgulan, in the north of our district, which is virtually a Christian village. The people are all aborigines, or Sek Hoan. They speak their native dialect, and also Chinese. Some twenty-five years ago they first heard the Gospel. Now the village is

as much Christian as many of our home villages. There are few houses where family worship is not observed. Let people try to realize what that means, and they will rejoice and give God thanks as I did and do."

Dr. Affleck Scott.—The Blantyre Mission of the Church of Scotland has suffered a grievous loss in the death of Dr. W. A. Scott, at the early age of thirty-three. His words at starting for the Dark Continent were, "What a glorious thing to help to save Africa!" In labor he was unsparing of himself, and though his time on furlough was long overdue, he refused to leave till a successor would come to take his place and his work. His career is brief but inspiring; and the mantle of such a man cannot fall to the ground.

Baptist Missionary Society.—Great grief is felt at the early and lamented death of Sidney Roberts Webb, M.D., of the Congo, after a short two years of missionary service. Skilful in the science of medicine, he had an earnest evangelical spirit, and was especially successful in attracting the Congo boys to his person and touching their hearts by his appeals. The letter of his young wife, narrating the circumstances of his last illness and departure and burial at sea, is unspeakably touching. One who well knew him writes: "Sidney Webb died as he lived; and he has carried with him the character and capacity formed by the experience and discipline of earth."

Wesleyan Missionary Society.—The "Wesleyan Missionary Notices" continue still to be occupied with addresses given at the annual meetings by brethren from the foreign fields. There is an unmistakable ring of faith in their utterances generally, while the results, as summarized, show in several cases gratifying progress. Educational agencies are carefully fostered, and evangelistic efforts unflaggingly sustained. Speaking of the Galle district of Ceylon, the Rev. Robert Tebb says, "Of the 500 members there, many of them are work-

ing for Christ, and are enduring for Him in a way to be compared with that of the noblest members at home. . . . Then in the educational work we are very thankful indeed that we have some 6000 children in the day schools and Sabbath-schools." The testimony of the Rev. W. Arthur Cornaley, of *Wuchang, China*, is no less valuable: "During the nine years I have been out there the membership of the district has almost exactly doubled. Among those 650 members there are more than double the number of workers there were in those earlier days. We know our numbers now. They have been tested by the riots. Not one left us under the stress of that persecution and excitement. The living influence of some 650 Christians must be enormous."

THE KINGDOM.

—Paul is the prince of missionaries, and Chapter viii. of Second Corinthians is the most stirring passage relating to the missionary spirit that his pen ever produced. If the Christian Church were only to learn those twenty-four verses *by heart*, the world's redemption would be nigh, even at the doors. The place of beginning should be at the fifth verse, which tells how the saints of Macedonia *first gave their own selves to the Lord*.

—"Do the next thing." That may be nothing but to stand still and see the salvation of the Lord. Thank God, His faithfulness and power are not dependent upon our faith! Our faith may fail us, but if we obey simply, humbly, in the dark, God's light and power and salvation will be clearly manifested at last. After all, we shall find that obedience is but faith with folded wings. As Bishop Thoburn puts it, "*God's promises are His commands*." If we cannot always receive the Divine message with the buoyancy and cheerfulness of faith, we can receive it with the determination and the faithfulness of obedience.—*Indian Witness*.

—The late Rev. E. A. Lawrence lays down this dictum, which is eminently Christian: "Every church should work out into a mission, and every mission should work out into a church."

—The *Spirit of Missions* is privileged to be able to state a fact which unfortunately is notable because so unusual: "For a long time we have received from the same anonymous contributor a regular weekly gift of \$5 for missions. We recognize it by the address on the envelope. It shows a constant thought for missions which is very gratifying."

—Bishop Potter, of New York City, takes a "vacation" by going into the heart of the crowded tenement district of the East Side, and individually taking part in the mission work among the poor. His object is twofold. First, he wants to learn for himself the character and requirements of that particular mission field. Secondly, he desires, by personal direction of the mission, to exemplify his idea of the cathedral, which is, that it should be a church for all classes of the people, a free church, for the poor as well as for the rich.

—Truly, the Scudders rank high among royal families, for they have supplied 30 missionaries to the foreign field, and have given 529 years of toil for the salvation of India.

—As the New York *Sun* reminds us: "Two centuries elapsed after the discovery of America by Columbus before Europe began to turn America to much account, but a single century after Australia drew the world's notice saw the full flower of civilization there. The most of Africa is the discovery of the past half century, and yet we know far more of that great continent in all its aspects to-day than was known of America three hundred years after Columbus had discovered it."

—After a meeting of Babus in Bow Bazar, Calcutta, the Rev. J. F. Hewitt was questioned by a man who was on the border-line between theosophy and Hinduism. An inquisitive crowd quick-

ly gathered, questions and answers developed into a rather lengthy discussion, which was cut short in a very pleasant way. Mr. Hewitt writes: "A negro, a pure African, thrust his way through the crowd, and, taking the Babu by the arm, besought him most earnestly to accept the Lord Jesus as his Saviour. Then he told them that he was once a heathen, but a black bishop named Crowther came to his country and told them sweet words about the Lord Jesus, which he had believed, and by which he had become a Christian. It was a sight which I shall not readily forget. It did one good to hear a black, rough-looking negro pleading earnestly in broken English with this educated, intellectual Babu, and exhorting him to accept Christ."—*Church Missionary Intelligencer*.

—Two replies come to the time-worn and slanderous allegation that only *dead* Indians are good. First, the tables are fairly turned upon us whites when the Indian preachers very earnestly assure their hearers that there *are* good white people, as Miss Collins declares they do. And then in Boston the other day Lone Wolf confessed, "that is true; but how? I am a dead Indian, because the fire of the Gospel of our Lord Jesus Christ has killed the Indian that was in me."

—It appears that something besides climate is concerned in making of West Africa a graveyard for missionaries. One who has suffered there writes: "It is said, 'So many die.' And why do they die? Simply because the nigardly giving of Christian people compels them to do and risk what no human being can endure in any climate. One man was left with work that at home would employ ten, and then, if the Lord doesn't work a miracle to keep him alive, it is attributed to 'the dreadful African climate.'"

—This revision of the Lord's Prayer has been made for those who do not believe in foreign missions: "Our Father

which art in Heaven, above America! Hallowed be Thy name, in America. Thy kingdom come, in America. Thy will be done, in America, as it is in heaven. Give us this day our daily bread, in America; and forgive us our debts as we forgive our debtors, in America."

—The Church of Rome is in principle about as tolerant as a Bengal tiger. When the tiger is in his cage he submits to various circumstances which he does not tolerate when free to follow his own wishes. In the freedom of the jungle we see exactly what the nature of the animal is. And if we would know exactly the principles of the Church of Rome and her theories concerning the religious rights of those who are not in her own communion, we should study her procedure in those countries where she is virtually at liberty to carry out her own ideas.—*Indian Witness*.

—For a long period, the Dutch authorities in Sumatra tried to win the Mohammedan population by excessive deference and even by special privileges. They thought to awaken the gratitude of the Moslems and gain their adherence by spending lavishly on their temples and religious arrangements; the ruined mosque of Atschie, in Sumatra, was splendidly rebuilt at the cost of the Government, and the Dutch rulers went so far as to regard the work of missions as politically dangerous. They even believed that the Mohammedan insurrection in Bornco in 1859 was provoked by the missionaries. But lately a change has taken place, and three years ago it was emphatically declared, in an assembly of men thoroughly acquainted with the circumstances of the Dutch colonies, that missions were a great help to the Government, and should be furthered in every possible way.—*Evangelisches Missionsmagazin*.

WOMAN'S WORK.

—It is said that the W. C. T. U. is the first women's organization to receive official recognition in Westminster Ab-

bey. At the late World's Convention some of the most notable sessions were held in the abbey, and the Bishop of Dover preached a sermon there eulogizing the organization. Surely the world moves—even that part of it encompassed within the British Isles.

—A young English woman, a physician, was recently escorted from India to Afghanistan by a special embassy from the Ameer, and her ministrations made an impression so favorable that she accompanied the suite of the Ameer's son to London.

—This is written concerning woman's day at the recent meeting of the International Missionary Union: "The most interesting feature perhaps of the exercises was Mrs. White's presentation to the audience of three silver-haired ladies with this record: Mrs. E. C. Scudder, 21 years in India; Mrs. Henry Blodget, 40 years in China; Mrs. J. C. Hepburn, 50 years in China and Japan. The latter, with half a century of good works upon her, sat a queen among us. Full of dignity, her narrative flashed with quiet humor that brought out in happy relief the earnestness of her life."

—Miss Georgia L. Patton, M.D., born a slave, tells us this about herself: "I worked on the farm until I was seventeen years old. My mother died when I was sixteen. I have attended Central Tennessee College since 1883. I have been able to be in college only a few months each year, being compelled to stay out and work to pay my expenses. I have paid my way and supported myself mostly by teaching district schools. In 1890 I completed the senior normal course, and in February, 1893, completed the three years' course in medicine. I go to Liberia for the good I want to do for others, to relieve the suffering, and to assist in radiating the light of Christianity and civilization to other parts of Africa. I expect to both practise medicine and to teach school in Liberia. After two years I hope to return to this country, take a postgradu-

ate course in medicine, and then return to Liberia, able to do better work in the line of medicine. I look forward to a long life to do good and help build up Africa."

—Thirty-five deaconesses have gone out from the Chicago Training School this year into active work. They are distributed as follows: Chicago, 9; Lake Bluff Orphanage, 4; Milwaukee, 3; Fall River, 2; Minneapolis, 2; Omaha, 2; Africa, 2; Peoria, Freeport, St. Louis, Grand Rapids, La Crosse, Providence, Eureka Springs, Des Moines, undenominational work in Chicago, each 1. Two others are candidates for foreign work in India or China.

—Two Chinese girls from Kiukiang, China, stood the highest in the recent junior examinations of the medical department of the University of Michigan. They came to America three years ago at the solicitation of Miss Howe, a missionary from Ann Arbor, hardly knowing a word of English, and graduate next year to return to China as medical missionaries.

—Miss Hu King Eng, M.D., who is soon to return to China well equipped as a missionary of the Woman's Foreign Missionary Society, was baptized in China in her infancy by Rev. S. L. Baldwin, D.D., Recording Secretary of our missionary society. She is the granddaughter of one of our earliest converts in China.—*Zion's Herald*.

—One of the most successful of girls' boarding-schools in the foreign field is Beirut Female Seminary, which has been for many years a most valuable part of the missionary work in Syria. Other schools have been added to this beginning and have had a great effect, even upon the Mohammedan communities. One day-school, taught in Beirut by Miss Taylor, a Scotch woman, has in it about 40 Mohammedan girls of the better class. In self-defence, the Mohammedans started a girls' school of their own, but it was not successful.

YOUNG PEOPLE.

—Again has the Christian Endeavor movement astonished all Christendom by the hosts it brought together at the recent Boston convention. The names of 56,435 delegates were registered, and 10,000 more are reckoned to have been present as visitors; and the spiritual quality of that notable week's gathering fairly matched its prodigious proportions. The growth of the last year amounted to 7750 societies, making a total of 41,229, with 2,473,740 members. In the sessions the place of honor among topics was accorded to good citizenship and missions. More than \$10 each had been raised by 5557 societies for the spread of the Gospel among the nations, and it is estimated that the total of missionary offerings reached \$425,000. The Friends reported that their Endeavorers sustain 15 missionaries wholly or in part. Well might the Boston *Advertiser* exclaim: "What other human concern, belief, hope or ambition is there, be it politics, business, pleasure, knowledge, or sport, that could bring to this New England shore in midsummer, from every State and Territory and province of North America, and from Australia and from Great Britain, and from 'the land of the midnight sun,' a representative convention of 50,000 delegates?"

—The Chicago *Tribune* sent a staff of reporters and artists to Boston to "cover" the Christian Endeavor Convention; the work was admirably done, and the *Tribune* deserves the thanks of all Christian people.

—The Baptist rally was an amazement to many. Where did all these Baptists come from? was a general question. The session was full of interest. Professor Vedder presided, and greeted his fellow Endeavorers to "the largest Baptist meeting ever held, not only in Boston, but in the world."

—The Brooklyn Christian Endeavor Union has held a conference of missionary committees, and the following

topics were considered: "An Efficient Missionary Committee," "The Missionary Meeting" and "Systematic Giving." There was a large attendance of those interested in home and foreign missions.

—A novel method of awakening zeal and prayer in behalf of missionary work has been adopted by one Christian Endeavor Society, which has undertaken the support of a native preacher in the Madura Mission, costing, above what the people themselves raise, \$40 a year. This makes 11 cents a day. A card is prepared for each day of the year, and the member of the society taking that card pays the 11 cents and promises to pray especially for that helper on that particular day. Thus alms and prayers go together.

—A call has been issued for the first national convention of Young Lutherans, to be held in Pittsburg, October 30th and 31st. The object of the convention will be "to promote Christian fraternity among all Lutherans in the United States, to organize a national association, and to quicken practical Christian activities."

—One of the most interesting of the missionary societies in mission fields is the Missionary Children's Missionary Association in Western Turkey. Its members are the sons and daughters of missionaries; its headquarters are in Constantinople, and it has local societies with suggestive names, such as "The Fishers of the Bosphorus," "Marsovan Gleaners," "Mountain Jewel Seekers," in all the 7 stations of the mission. The local societies hold monthly meetings, and the annual meeting occurs in connection with that of the mission. For a time the association supported an Indian girl at Hampton Institute, and later the funds—about \$50 a year—have been appropriated for schools in China and Ceylon.

UNITED STATES.

—The census report covering the statistics of churches has just been is-

sued. It is a work of more than 800 pages, with colored maps. The total of communicants of all denominations is 20,612,806, who belong to 165,177 organizations or congregations. These congregations have 142,521 edifices, which have sittings for 43,564,863 persons. The value of all church property used exclusively for purposes of worship is \$679,630,139. There are 111,036 regular ministers, not including lay preachers. There are 5 bodies which have more than 1,000,000 communicants and 10 more than 500,000.

—The Chicago *Tribune* says that the total donations by gift and will in this country since January 1st, counting individual sums exceeding \$1000, are as follows: January, \$1,698,900; February, \$1,873,300; March, \$736,550; April, \$1,311,100; May, \$4,239,300; June (to date), \$575,600. Total, \$10,434,150. Of this amount colleges and universities have received \$4,075,750; hospitals, \$1,593,000; churches, \$789,000; and libraries, \$208,000, or nearly two thirds of the total. The remainder, \$3,768,400, has been distributed among museums, art galleries and various classes of charity.

—President De Forest is at the head of a missionary institution in Alabama, and has lately informed the Christian public as to what it is *not*. Here follows one paragraph from several: "Talladega College is not a factory for the making of dudes and dudesses. Next to wickedness nothing is more persecuted here than affectation, conceit, and finical foolishness. The long trail is stepped on; the stove-pipe hat gets its banging; and the gold-headed cane, if it appeared at all, would be made a stick for the owner's back. Neither display in dress nor the spread-eagle in oratory command a premium; while hard-handed industry and pains-taking economy are advocated and developed. Pretence, display, and shams of all kinds are here persistently discouraged. They do not thrive in this particular latitude and longitude."

Talladega must be a healthy spot for humanity, both black and white.

—This is a brief abstract of the history of another institution in the same State: "Fourteen years ago Booker T. Washington was still at Hampton, and had not even heard of Tuskegee. He reached here in June, 1881, and all there then was of the school was on paper. It has closed its fourteenth year with an enrollment of 809 students—150 in the model school, and 66 teachers and superintendents. The school owns about 2000 acres of land and has over 40 buildings either completed or going up. It rents 15 cottages off from the school grounds, and about 10 of the teachers live in homes of their own. At least 25 industries have been carried on during the year, covering almost every kind of pursuit necessary to the support of more than 1000 people. In all of these operations \$73,348 have been expended, about one fifth of which has gone into permanent plant, the balance to current expenses. Out of the above sum the students received a benefit of \$41,000, which they paid in labor at an average of 5 cents per hour toward their expenses."

—Rev. Dr. E. W. Gilman, one of the secretaries of the Bible Society, has just been informed by its agent in Peru that a number of Bibles consigned to him some time ago have been admitted through the custom house at Callao. This result follows about eighteen months of persevering effort and litigation occasioned by the influence of the Roman Catholic Church officials, who tried every means to keep the agent, Rev. A. M. Milne, from obtaining the Bibles for circulation.

—The July issue of *Gospel in All Lands* has an admirable article on "How to Run a Chinese Sunday-School," by Rev. F. J. Masters, of San Francisco. It ought to be reprinted in tract form, and be in the hands of every teacher of Chinese, whether West or East.

—New York City continues to be

blessed with evangelizers of an heroic and energetic mould. Missionary Parkhurst has found a worthy coadjutor in Theodore Roosevelt, albeit the latter belongs away down in the secular police department. Note well these excerpts from one of his discourses :

"We suffer from over-legislation and from lax administration of legislation."

"The American people will not ultimately sanction the systematic violation of law."

"I had to choose between closing all the saloons and violating my oath of office. I chose to close the saloons." (*Hear !*)

"I would rather see this administration turned out for enforcing laws than see it succeed by violating them." (*Hear ! hear !*)

"I am an executive, not a legislative officer. I indulge in no theorizing about the performance of duty." (*A Daniel !*)

Why, he could not have enunciated doctrine more orthodox or pungent an he were duly ordained by Presbytery, bishop, or the Pope himself !

—Hillsdale College, Michigan (Free Baptist), has always been characterized by a missionary spirit. As early as 1856 2 of its students went as missionaries to the West Indies. Frequent visits from returned missionaries and the presence of students preparing for missionary work, especially the graduation of 4 of Dr. Jeremiah Phillips's daughters, who entered the India field, has left the college in touch with mission interests. Of the students, 28 have gone to the foreign field—1 to Africa, 3 to Jamaica, 2 to China, and 22 to India, and 14 have been home missionaries, with work chiefly among the colored people of Cairo and Harper's Ferry.

—In the aggregate a vast amount of labor has been expended in this country upon the foreign-born. The Methodists, for example, minister to the Chinese in New York, as well as to them and the Japanese on the Pacific Coast. In Utah light gleams forth from 20

churches. The Spanish are cared for in New Mexico and in Brooklyn ; the French in New Hampshire, Indiana, Chicago, and Philadelphia ; the Bohemians in Cleveland and Baltimore ; the Portuguese in New Bedford, etc.

—Rev. A. Ben Oliei, of Jerusalem, has been baptized in the Jordan, has joined the Baptist Church, and already is stirring up his new-found brethren to plant a mission in the Holy City.

—The Missionary Board of the Cumberland Presbyterian Church is no longer to wait for missionary candidates to apply for appointment, but is to search out in the churches suitable men and women, and then proceed to "call" them to the work. And why not ?

—A deputation from the American Board to Japan, consisting of Secretary Barton, Mr. W. P. Ellison, of the Prudential Committee, Dr. A. H. Bradford, of Montclair, N. J., and Dr. J. G. Johnson, of the New England Church, Chicago, has been charged with an exceedingly important mission. Japan's growing spirit of independence has put the missions there in a critical condition. Evidently leading strings will not be tolerated much longer by the saints in the Land of the Rising Sun ; and it bids fair to be a most difficult question to settle, just where and how to endeavor to assist them with counsel and with funds, and when to withhold influence, leaving them to follow their own convictions.

EUROPE.

Great Britain.—Well does the *Evangelical Churchman* remind us that not all titled personages are as a matter of course spiritual nobodies : "It may be news to some on our democratic continent that in the great religious meetings held during May and June in London many members of the House of Lords take a prominent part. Scarcely a day passes without a peer having taken part in a meeting at Exeter Hall. Lord Bennet, son of the Earl of Tankerville, has been out on a preaching tour among the vil-

lages in the neighborhood of Chillingham Castle, the family seat in Northumberland, and Lord Overtoun has been conducting a number of services in Glasgow, and has presented a site valued at £16,000 to the Y. M. C. A. of that city. All the members of the upper house are not followers of the turf and the prize-ring. A very large number of them take a deep interest in all Christian undertakings.

—Dr. Pentecost is trying to mend things at the Marylebone Church. He is not satisfied with the weekly offering. He says that about 600 pennies are deposited in the collection baskets every Sunday, and fears these coins may represent the gratitude of 600 people. And assuming that one person puts in several pennies, he makes the suggestion that it would be a good plan for those who give as much as threepence to take those three penny pieces on the Saturday and exchange them for a threepenny bit, claiming that this operation "would be more honoring to God," and would be "a step in the evolution of beneficence"—from copper to silver.

—John Bull at the best is far removed from sinlessness, or even saintliness; but well does the *Indian Witness* enter this protest: "Professor Thoumaian and the Rev. A. W. Prautch are addressing joint meetings in England on 'The Iniquities of Turkish Rule in Armenia and the Iniquities of British Rule in India.' The Anti-Opium Society in England deserves to fail if it permits its agents to do their work in such a questionable manner. What confidence can the public place in the reliability of men who put England's treatment of India alongside of Turkey's treatment of Armenia? Professor Thoumaian can plead ignorance of India in extenuation of his course; but a missionary who knows India, and who reads the English papers on the Armenian atrocities, has no excuse for libelling a government that immeasurably surpasses all others in just and generous treatment of subject races."

—Shades of Sydney Smith and all other mockers at missions! Read this from the *Reporter*: "It is perhaps not too much to say that never since Sir James Stephens's article on the Claphamites has the Bible Society attained such literary recognition as it receives in the recent number of the *Quarterly Review*. In many ways the notice is even more satisfactory than Sir James's, for he only brought in our work because it was the pet scheme of the men he was dealing with. The *Quarterly Reviewer*, on the other hand, starts with the work; to him the men are what they should be, God's instruments, by whom the work comes to pass. So the Annual Report for 1894, and the "Gospel in Many Tongues," appear for the first time in that numbered list, at the head of the Review, which many books have desired to enter into and have not been able. We cannot do more than urge our readers to look it through, and our deputations to make use of it, for it catches our society's operations from the true standpoint of historical continuity, and confesses that 'in this work every gift is sanctified, and no pains are superfluous.'"

—*Dawn in India* thus sums up the work of the Christian Literature Society: "Fifteen hundred separate publications have been issued in 18 different languages of India, and of these more than 20,000,000 of copies have been sold. Thirty-two missionary societies regularly take advantage of our books both for evangelistic work and for the use of the converts. More than 1000 Christian teachers have been trained in our institutions, most of whom are now teaching in village schools, employed by missionaries. There cannot have been fewer than from 50,000 to 60,000 under their influence. In some cases churches have been formed and the teachers turned into evangelists and pastors, and 71 pupils are under training in the institutions at Ahmednagar. In Bengal 8000 children attend the circle schools, and more than 40,000 chil-

dren have passed through these schools. The 15,000,000 of readers who have come from government and mission schools loudly call for pure and Christian literature. This is the most urgent need of India. We have created the appetite, and if we do not provide wholesome food, the devil through his agents in England and India will tempt them, and with the grapes of Sodom and the clusters of Gomorrah."

The Continent.—According to *Evangelical Christendom*, the Roman Catholic Church in France, in providing schools for the education of children free from government control, in ten years has spent more than 30,000,000 francs. In Paris there are more than 200 such schools, with 76,000 scholars, and in the whole of France 1200 monasteries and nunneries, containing 30,000 men and 130,000 women. As home missionaries there are 8500 priests, 33,600 nuns, and 3600 friars.

—From the twenty-fourth annual report of the Evangelical Church of Italy it appears that in connection with this body there are 26 churches and 35 stations, with 132 places visited regularly. The ordained ministers number 21; evangelists, 10; colporteurs, 8. There are teachers and Bible-women, Sunday-schools, and associations for young people. The communicants number 1697, and the adherents 6315.

—In 1887 the Swedish Mission in China was formed, and it has now in China 21 missionaries. This mission is associated with the C. I. M. In 1890 the Holiness Union began work in China. This mission, which has about 10 missionaries, is also connected with the C. I. M. The same year the Swedish Missionary Union and the Swedish Baptist Mission took up work in China. These societies have 20 workers in China, but they are not connected with the C. I. M. In 1891, 50 Swedes were sent out from America, who are supported from small Scandinavian congregations in that land, and are also connected with the C. I. M., while 45 have

been sent out from Sweden, who are in connection with the International Alliance of New York, and are supported by that association.—*London Christian*.

ASIA.

India.—Mount Maru, writes the Rev. T. Williams, of Rewarri, is, of all the sacred mountains of the Hindus, the most sacred. Its height, according to the Puranas, is 672,000 miles, or between twice and three times the distance of the moon from the earth! Mr. Williams has lately been in the region of the supposed site of this mountain, and has been able, by geographical demonstration as to the position of rivers and other mountains, to show the impossibilities implied in the myth.

—"It is the custom generally among the Singhalese," writes the Rev. R. T. Dowbiggin, of Cotta, Ceylon, "to receive a dowry with the bride, and this varies from 50 rupees to 20,000 rupees, according to circumstances. A dowryless girl has not much chance nowadays of getting married. However, there are exceptions. A young Christian man fell in love with a very poor fatherless girl, who at the time was also a Buddhist. He wished to marry her, but would not do so until she became a Christian. He put her under the care of a catechist and his wife, who taught her, and he paid for her board and lodging. After a few months she was baptized, and a month later married, the bridegroom paying for her wedding attire. The bridegroom wished to be married in our church, but in order to do so had to travel a distance of eleven miles in bullock carts, which took four or five hours each way.

—F. Becker Shawe, lately returned from Leh, on the borders of Thibet, tells this about one of the "religious" institutions of that country: "These prayer mills contain a few written repetitions of some Buddhist prayer, probably the six-syllabled formula, 'Om mani padme hum.' Each twirl of the

machine is supposed to multiply the prayers placed within it, and so increase a store of good works for the worshipper in view of the future transmigrations of his soul. If he is wealthy and can set up a big prayer mill to contain thousands of prayers, and to be kept in rotation by wind or water, then he is supposed to be laying up a store of merit very rapidly. If you introduce steam power into Thibet to-morrow, probably the first use made of it would be to turn a praying wheel. There are huge cylinders in some of the monasteries with a million of prayers inside them. One turn of these praying machines is, however, too expensive for the poor layman; he must content himself with slower methods of amassing good works, such as twirling his own prayer mill, and purchasing little flags or flat stones on which the lamas have inscribed the sacred formula. There is quite an avenue of *mani* walls on the way up from the Indus to Leh. The flags will be placed in trees or on high places to flutter in the breeze. The inscribed stones will be laid upon a *mani*, or long wall loosely built by thousands of similar stones."

—In Dingah, Punjab, the missionaries of the Church of Scotland have met with much opposition from the Hindus (Sikhs). But one of the most prominent of the adversaries had just been won over in a remarkable way. He asked for a private interview with the missionary, who expected a fierce expression of hostility, and was immensely surprised when the man pulled out a New Testament and said: "Sahib, I have read this book, and I find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."

—Miss Alice Ford thus describes in *Helping Hand* a jungle chapel in Burmah: "Some of you would have hesitated at the steps—two long bamboo poles side by side, with notches for foothold, and nothing to hang on by, and the doorway on a level with your heads. By a helping hand above and encouragement from below, we managed to scramble up to the floor, which presented almost as many terrors as the stairs. It was of the same kind of bamboo poles in splints, and where their smooth curved sides were uppermost, you stepped as if on ice. Being loosely laid down, they are apt to spread suddenly and let the unwary foot through. The cracks were convenient at luncheon time, however, when we repacked the baskets, and there were plenty of gaunt dogs underneath to dispose of all we threw down, to say nothing of the chubby urchins, who are just as fond of morsels of cake as home urchins are. There was matting stuck between poles but half way up the sides, so the European part of the congregation spread umbrellas, and sat cross-legged on the mats, as did the native part of it."

—Bangkok was occupied as early as 1840. Two tracts of land have been secured, the larger one for the church, building for the press, and houses for the three families. The purchase money for the smaller tract was given by the Siamese. For the first time the entire Bible in Siamese is ready for use. Single portions are also bound. All the binding is done by native workmen. The missionary medical work plays a strong part in Christianizing Siam. Nearly 3000 in-patients have been treated. There are 13 schools and 307 scholars, with 555 in Sunday-schools. There are 7 churches, with a mission force of 45. This includes 8 missionary wives, lady missionaries, medical missionaries, native helpers and teachers. Siam has contributed \$2121, and its mission press has printed 4,600,000 pages.

China.—In *Woman's Work for Women* we read: "One of our inland mis-

sionaries went to the coast and 'enjoyed shopping.' It had been four years since she had been inside a store to make a purchase. Her journey of 800 miles, taken in a mule litter with two children, had required 25 days on the road. This is one of the superficial differences between life in China and in the United States."

—In Fatshan, China, the missionary doctor was stoned at first. Then they brought him hunchbacks, and challenged him to heal them. Happily they brought a man who had lost his nose sixteen years before. The doctor put a new nose on him, and the fellow bought a looking-glass and became a missionary. He brought in a blind beggar, and his cataract was removed by the surgeon's knife. Still the authorities were hostile until an explosion mutilated 13 unfortunates. They were about to drop these all into the river, as the kindest way to end their sufferings, when they concluded to call in Dr. Wenyon. He saved 10 of them. Now he is no longer "the foreign devil," but the "angelic healer from beyond the seas."—*North and West*.

—It is reported that a petition has been sent to Peking from South China praying the Emperor to introduce constitutional reforms, to remove incapable officials, to abolish the queue and foot-binding, and to allow freedom of speech and of the press. If to any extent this represents the feelings of a large mass of the population, it is a significant fact that such a petition, advocating Western reforms, should be presented.

Japan.—The banishment of Buddhist priests from Formosa by the Emperor of Japan is a fact significant of the progress of the Sunrise Kingdom toward religious freedom. The reason for their ejection is that so many spies were caught posing as priests, and the pleasing consideration is that the Emperor does not fear to proceed to enforcement of a just precautionary measure against a cabal hitherto powerful in the affairs

of the country. The Buddhists are said to threaten retaliation by a process similar to excommunication.

—Rev. J. D. Davis has this to say about Doshisha University, in whose founding the remarkable life of Joseph Neesima found its culmination: "It has sent out over 400 graduates from its collegiate department, most of whom as Christian workers are helping to lift up Japan; it has graduated more than 150 from its theological department, and they are scattered up and down through the land preaching the Gospel; it has sent out several classes from its Girls' School, and these young women are, as wives of pastors and of others, or as teachers in Christian girls' schools established by the Japanese, exerting a mighty influence to regenerate Japan; it has sent out classes of trained nurses, who are to day found in the hospitals of the army and among the sick in other places wearing the badge of the Red Cross and preaching the Gospel by their words and by their works; it has sent out more than 2000 undergraduates, many of whom are earnest Christian workers."

—The Chicago *Record* has a special correspondent in Japan, who makes the following statements: "The number of converts to Christianity among the higher classes and the educated men of Japan is comparatively small, but nearly every one will acknowledge that the influence of the missionaries upon civil affairs and the progress of the country has been immeasurable. One of the common sayings is that the only exports from the United States to Japan are kerosene oil and missionaries. Commenting upon this the other day, an eminent statesman of this country, himself an unbeliever, remarked, 'Yes; both have brought us light—light for the eyes and light for the soul.' The progress of Christianity in Japan has been greater than in any other country. Church spires may be seen over the roofs of every city, and through the

schools the greatest good has been and will be done. A child who is trained in the truths of the Bible seldom fails to follow its teachings in after life, and to close the missionary schools of Japan would be to deprive the Christian faith of the fountain that feeds it here. It would be better to take the preachers away and leave the teachers here, especially those who manage the kindergartens and the primary and the normal schools. The portrait of the Emperor hangs in every schoolhouse, and the children are required to bow before it as they enter and leave the building. Patriotism is taught in every possible form and on every possible occasion."

AFRICA.

—The Brussels treaty nominally protects the Congo Free State from the liquor traffic, but actually it does nothing. The traders are greedy to get gain in a term of three years. They patrol the front of factories, with a glass in one hand and a bottle in another. Workmen are compelled to take part of their wages in whiskey. But notwithstanding this, the sales of liquor are only one third as great as they were five years ago. The coast traders are being Christianized. When they are converted, these negroes will not touch intoxicants. The trader wanted to forbid the Presbyterian Church at Batanga from excommunicating members who sold rum.

—The recent disturbances in German South Africa have naturally carried with them disadvantage to the operations of the Rhenish Missionary Society, whose sphere of influence coincides with that of the Protectorate. The mission, which for five decades has worked in Great Namaqua and Damara lands, and since 1891 in Ovampo, has fully shared the difficulties, social and political, induced by the last ten years' agitation between the Nama Hottentots and the Hereros. In Namaqualand the situation has been intensified by trekkers

from Cape Colony, whose advent necessitated a partial dispersion of the Rietfontein Settlement. Locusts, drought, famine have also proved factors untoward to the development of the nine Namaqua stations. Their progress nevertheless, especially in the south, has excited the warm appreciation of Major Leutwein, though a weak spot is revealed in the inefficiency of the mission schools, which, unlike those of Cape Colony, are as yet uncoun tenanced by State grants. In Hereroland, the despised Bergdamras, in contrast to the dominant race, have evinced a wider and more deeply rooted desire for the truth, displaying proclivities better calculated than those of the restless Hereros for the formation of settled communities. In Ovampo, which since 1870 has been worked by Finnish missionaries, the two Rhenish stations share with them all the difficulties incidental to a hostile and irresponsible heathen environment.—*Church Intelligencer*.

—Rev. A. B. Fisher, of Uganda, writes to the London *Christian*: "The native Christians are doing grand work. In fact, what could we do without them? Praise God for the numbers of whole-hearted, out-and-out helpers that we have here. I believe there are numbers of young men coming on, of whom you in England have never heard, who will eclipse in preaching power and general information all the older men, who are much slower to learn. By far the ablest man here is Thomas Semfuma, one of the lay readers. He is the most fearless Gospel preacher that ever I heard, and his sermons are of no mean order. Mackay bought this man's life for two tusks of ivory when a boy Christian. I am convinced that God's Word will win the day here. Oh! that the Holy Ghost would touch the hearts of those having means to send us Bibles so long as there is a man, woman, or child without one. Bibles are silent missionaries. If, therefore, Christian people in England cannot come themselves, let them send us Bibles."

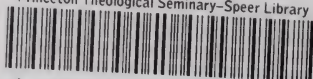
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